PART XXIV.

THE

DHARMA SA'STRAS.

(Text and Translation)

OF

THE TWENTY SAMHITA'S.

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of a house-holder, takes away his religious merit and gives him his own sin in return. (33)

A Bráhmaṇa, who stays for a single day (at one's house) is called an *Atithi*; he is called an *Atithi* from the fact of the uncertainty of his stay (*sthiti*). (34)

A Brâhmaṇa, who lives in the same village, or a Bráhmaṇa who lives on his wits (*Sângatika*), happening to arrive at the house of a man where he lives with his fire and wife, shall not be regarded as an *Atithi* (in that house.) (35)

If a Kshatriya chance to arrive at one's (Brâhmaṇa's) house in the guise of an *Atithi*, one shall treat him to a sumptuous repast after feeding the Bráhmaṇas. (36)

Even if Vais'yas, S'udras, and one's dependants chance to come to one's house as *Atithis* (chance-guests), one shall feed than in the company of his servants, showing them marks of utmost grace or kindness. (37)

If his other friends chance to come to his house, let a house-holder feed them sumptuously with cooked-food to the best of his ability in the company of his wife. (38)

A newly married daughter-in-law, an unmarried daughter, a sick female inmate of the house, an *enciente*, all these a house-holder may feed without impugnity before feeding an *Atithi*. (39)

The imprudent one, who eats himself before feeding these persons, does not know at the time of eating that his body is being eaten by dogs and vultures. (40)

After first having fed the Brâhmaṇas and his own servants and dependants, let a house-holder and his wife take their meals after them all. (41)

After first having worshipped (offered cooked rice)

to the gods, manes, men, servants and house-hold gods, let a house-holder afterwards take his meal. (42)

He, who cooks (food) for his own exclusiv e use, eats sin: the residue of the food (rice) cooked for the purposes of a sacrifice is called the true food by the wise. (43)

Neither by studying the Vedas nor by performing the *Agni-Hotra* sacrifice, neither by penitential austerities nor by celebrating religious sacrifices, does a house-holder attain that elevated region (status) which he does by worshipping the *Atithis*. (44)

Morning and evening, let him respectfully give to an *Atithi* a cushion, water for washing his feet, and food to the best of his means. (45)

Shelter, a bed, unguent for feet, and a lamp—by giving each one of these to an *Atithi*, (a house-holder) acquires the merit of gifting a cow. (46)

CHAPTER LXVIII.

LET him not eat during a solar or a lunar eclipse. (1) Let him bathe after the expiry of the eclipse and take his meal. (2) If the sun or the moon sets without coming out of the shadow, let him bathe the next day after seeing the sun relieved. (3) Let him not eat after having seen a king, a cow, or a Bráhmaṇa in distress. (4—6) An *Agni-Hotra* sacrificer in a foreign country shall eat when he shall consider that his (proxy at home) has done the *Vais'vadeva* sacrifice. (7) On the occasion of a Parva, when he shall think that rites, ought to be done on the Parva, have been performed at home. (8) One shall not eat during indigestion. (9) Nor at midnight. (10) Nor at mid-day. (11) Nor

during either twilight. (12) Nor in wet clothes. (13) Nor in a single cloth. (14) Nor naked. (15) Nor while standing in water. (16) Nor while sitting on haunches. (17) Nor seated on a broken seat. (18) Nor in bed. (19) Nor in a severed dish. (20) Nor holding it on lap. (21) Nor (placing it) on the bare ground. (22) Nor holding it in the palms of hands. (23) Nor that to which salt is to be subsequently added. (24) Let not a man reprimand an infant (seated in the same row with him at a meal.) (25) Nor eat a sweet article (confect) alone. (26) Nor that whose butter or cream has been skimmed off. (27) Nor fried barley-grains by day. (28) Nor those containing sesame by night. (29) Nor curd and fried barley-powder by day. (30) Nor the leaves of Kovidâra, Vata, Pippala and Shana. (31) Nor before having made a gift. (32) Nor before having offered a burnt oblation. (33) Nor in wet feet. (34) Nor in wet feet and mouth. (35) Let not man take clarified butter which has been previously partaken of by another. (36) Nor gaze at the sun, moon and stars without washing his mouth after eating. (37) Nor touch his head without washing his mouth after eating. (38) Nor recite the Vedas without washing his mouth after eating. (39) Let him eat with his face turned towards the east. (40) Or to the south. (41) After having commended the food. (42) In an easy state of mind, wearing a garland of flowers, and smeared with scented unguents (such as sandal-paste, etc.) (43) Nor the entire food. (44) Excepting curd, honey, clarified butter, fried barley-powder meat and Modakas. (45)

Let him not eat in the company of his wife, nor in air, nor while seated on a raised seat. Let not one eat in the presence of many, nor many while a single person is looking at the meal. (46)

[Let him never eat] in a solitary (deserted) chamber, in a fire-chamber or in a divine chamber ; never drink water with blended palms of hands, and avoid over repletion. (47)

Let not a man take his meal at the third watch of the day, nor eat that which is unwholesome, nor in the early morning or early evening, nor at night, if over repleted in the day. (48)

Let him not eat that which has a repulsive sight ; nor in a lying posture, or with his foot resting on a stool, nor while seated on his haunches, or clasping his knes, or with a cloth tied round his knees (*Avasakthikam.*) (49)

CHAPTER LXIX.

LET not a man visit his wife on the eighth, fourteenth, or fifteenth day of the moon's wane or increase. (1) Nor after having eaten a *S'râddha* repast (2). Nor having performed a *S'râddha* ceremony (3) Nor after having been invited at a *S'râddha* ceremony. (4) Nor after having performed a *Kàmya* ablution or *Homa*, nor while observing a vow (5) Nor while fasting, or just after eating on the day of initiation) (6). Nor at a cremation ground, in a deserted room, or in a divine temple. (7) Nor under a tree. (8) Nor by the day. (9) Nor during either twilight (10) Nor a dirty woman. (11) Nor in a dirty state of body. (12). Nor a woman who has not used an unguent. (13) Nor without himself using any unguent. (14) Nor a diseased woman (15) Nor when he is diseased himself. (16) He shall not go unto a woman who has a limb in less or excess, or one who is older than him in years, or a woman

standing in the interdicted sexual relation to him (*Guru patni*), if he wishes to acquire health and longevity. (16)

CHAPTER LXX.

Let not a man sleep in wet feet. (1) Nor with his head turned towards the north or the west, or held in a hung down posture. (2) Nor naked (3) Nor on a scaffold made of moist (raw) bamboos. (4) Nor hung or suspended in the air (as in a hammock) (5) Nor on a bedstead made of *Palâsa* wood (6) Nor on one made of any of the five (forbidden) kinds of wood (7) Nor on one made of wood felled by an elephant. (8) Nor on one made of the wood of a lightning-blasted tree. (9) Nor on a broken one. (10) Nor on one, burnt (scorched) by fire. (11) Nor on one made of the wood of a tree that had been moistened with the temporal exudations of an elephant. (12) Let him not sleep at a cremation ground, or in a deserted room, or in a divine temple. (13) Nor amidst fickle or restive persons. (14) Nor amidst women (15) Nor on paddy, or with cows, wine, fire or his *guru* lying below him. (16)

Let not a man sleep in the day or without washing his mouth after eating, nor over ashes, or during either twilight, or in wet feet, or on the mountain top, or on an unholy ground. (17)

CHAPTER LXXI.

LET him not insult any person (1) Let him not laugh at an indigent or an illeterate person, or at one who has a limb in less or excess. (2) Let him not serve (enter the employ) of a mean or degraded person. (3) Nor do any thing which is hostile to the (injunctions of the) Vedas. (4) Let him dress and act as suited to his years. (5) To his knowledge, birth, pecuniary condition, and country. (6) He must not be arrogant. (7) Every day he must study, or discourse on the *S'astras.* (8) If his purse admits, let him not wear a torn or dirty cloth. (9) Let him not say, " I have not". (10) He must not put on a garland of flowers round his neck, which is strung with red-flowers or has a strong or offensive odour. (11) He may wear one of aquatic red flowers. (12) He must carry a stick of bamboo. (13) An ewer, full of water (14) He must wear *Upavita* (holy thread) made of *Karpas* cotton. (15) Two ear-rings of gold. (16) He must not look at the rising sun. (17) Nor at the setting sun. (18) Nor look (at it) through the intervention of a piece of cloth. (19) Nor reflected in a mirror or water (20) Nor at midday. (21) He must not look an angry *Guru* in the face. (22) Nor look his own shadow (image) cast in oil or water. (23) Nor in a tarnished mirror. (24) He must not look at his wife while she is eating. (25) Nor in an undressed condition. (26) Nor at one while he is urinating. (27) Or at an elephant that has broken loose from its binding stake. (28) He must not witness a bull-fight from an uneven ground (seat). (29) Or look at an insane. (30) Or intoxicated person. (31) He must not cast any impure substance in the fire. (32) Nor blood. (33) Nor poison. (34) Neither (he must cast them, in water. (35)

He must not leap over fire. (36) Nor bask his feet in the fire. (37) Nor rub them over blades of *Kusha* grass. (38) Nor place them in a vessel of white copper. (39) Nor rub one foot against the other. (40) Nor write on the ground. (41) Nor rub brick-brats with his hands. (42) Nor cut weeds with his hands. (43) Nor cut his nails and hair with his teeth. (44) Let him avoid playing with dice. (45) (As well as) the rays of the autumn sun. (46) He must not wear clothes, shoes, garlands of flowers and holy threads, previously used by another person. (47) Let him not teach lessons to a S'udra. (48) Nor give the leavings of his plate or the residue of clarified butter he has drunk to a S'udra. (49). Nor sesame. (50) Nor instructions in religion. (51) Nor in the mode of practising Vratas. (52) Nor scratch his head and abdomen with blended hands. (53) Nor reject (the gift of) curd and flowers. (54) Nor himself remove a garland of flowers from his own neck. (55) Let him not rouse up a sleeping person. (56) Nor converse with a woman in her flow. (57) Nor with the degraded and low-caste men. (58) Before a god (divine image), a Bráhmaṇa and fire he shall lift up his right hand. (59) Nor report to its owner if he sees a cow grazing on another man's field (60) Nor if he finds her suckling her calf. (61) He shall not try to exhilirate a haughty man. (62) Nor live in the territory of a S'udra king. (63) Nor in a place abounding in vicious men. (64) Nor in a place which is without a physician. (65) Nor in one where disturbing physical phenomena or civic disturbances occur. (66) Nor for a long time on the mountain. (67) He shall not make any futile attempt. (68) Nor sing and dance. (69) He shall not stroke his arms. (70) Nor use indecent language. (71) nor speak falsehood, (72) nor unpleasant words, (73) nor hurt any one's feeling. (74) Wishing

to live long he must not neglect his body or depreciate himself, (75) and for a long time attend to his daily rites of *Sandhyá* and prayer. (76) He must not play with snakes and weapons, (77) or touch the orifices of his organs, (78) nor inflict punishment on any other man. (79) Those who are ought to be punished shall be punished for correction. (80) He must not speak evil of the gods, Bráhmaṇas, Scriptures and the high-souled one's. (81) Pursuits of desire or wealth, hostile to the imports of the S'astras, should be abandoned. (82) Virtue, unapproved by the people, must not be practised. (83) He shall make benedictory burnt offerings on the days of the full and the new moon, (84) and shall not cut weeds on those days. (85) He shall stay bedecked with ornaments. (86) He shall observe these rules of conduct. (87)

A self-controlled person, seeking virture, shall observe these rules of conduct, sanctioned by the S'rutis and the Smritis, and followed by the pious. (88)

Through conduct one acquires longevity, through conduct one attains the status he wishes to obtain, and through conduct one obtains inexhaustible opulence. It is good conduct that removes all evil traits in a man. (89)

A man of good conduct, believing and unenvious, though bereft of all other qualifications, lives for a century. (90)

CHAPTER LXXII.

LET a man abide by embracing *Dama* (control of the mind) and *yama* (control of the external sense-organs) (1) Control of the senses is called *Dama*. (2) Both

this world and the next belong to a man who has controlled his senses. (3) The affairs of a man, who has not controlled his senses, do not thrive either in this world or in the next. (4)

Control of the senses is sacred and extremely auspicious, control of the senses is supreme. By controlling his senses, a man can obtain whatever he sets his heart upon (5).

He, who rides in the chariot of wisdom, drawn by five horses (of the senses) and driven by the charioteer, mind, in the straight road of truth and honesty, is enabled to conquer his enemies (anger, passion, etc.), if the horses do not go astray in wrong paths. (6)

He only, in whom the desires are merged (without any wise disturbing the evenness of his mind), as waters flow into the ever-filling and ever-fixed ocean, obtains peace, and not the man of desire who indulges in their gratification. (7)

CHAPTER LXXIII.

AN intending celebrant of a *S'ráddka* ceremony shall invite the Brâhmaṇas on the day previous to the date of its celebration (1) In the forenoon of the second day in the light fortnight, and in the afternoon of that day in the dark fortnight,* he shall cause the *Bráhmaṇas*, who have properly bathed and done the rite of *A'chamanam*, to be seated on cushions of Kusha grass

* The Brahmanas should be seated in lines in the forenoon of the day of the *S'ráddha* ceremony, if it is celebrated in the light fortnight, and in the afternoon of that day, if it is celebrated in the dark fortnight.

preferentially in the order of their seniority in age and knowledge.* (2)

On the *Daiva* side, two Brâhmaṇas shall be caused to be seated with their faces turned towards the east, and three Brâhmaṇas, on the Pitri, side with their faces looking towards the north. (3) Or one on each side. (4) In the rites of *A'ma S'râddha* or *Kâmya-S'râddha*, he shall make burnt offerings (by reciting the first five of the prophylactic (lit. monster-warding) Mantras, which occur in the Katha-Shâkhâ of the Vedas. (5) The second five Mantras in the rite of *Pas'u S'râddha*. (6) The last five Mantras in the one celebrated on the day of the new moon. (7) In the *Ashtakâ S'râddhas* in the dark fortnight following the full moon of Agrahâyana, the first five, second five and last five Mantras should be respectively recited. (8) As well as in the *Anvashtakàs* (9 Then having obtained the permission of the Brâhmaṇas, he shall drive away the monsters by muttering the Mantra, "may the Asuras quit this place," and strewing sesame all round. (10) Then he shall invoke the presence of his manes by reciting the *Mantra* running as *Etah Pitarah*, etc., and then by means of scented water containing sesame and Kus'a grass, he shall prepare and offer the Pâdyam (water for washing the feet), and dress up and offer the *Arghya* and unguent offering by respectively reciting the *Mantras* commencing as *Yâ stithantvamritâ vàk*, etc., and *Yanme Màtà*, etc. After that he shall worship the Brâhmaṇas with offerings of Kus'a, sesame,

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* The text has *Vidyâ Kramena i.e*, the most advanced among them in erudition must occupy the first seat or cushion in the line, the one standing next to him in respect of knowledge the next cushion, and so on.

clothes, flowers, ornaments, burning incense-sticks, and lighted lamps to the best of his might. Then taking in his hand the cooked rice saturated with clarified butter and pondering upon the 'Adityas, Rudras, and Vasus, he shall look at the cooked rice and ask, May I do the *Agni-kâryam*? Then having been commanded by the Bráhmaṇas, as "do the *Agni-kâryam*," he shall make three burnt offerings. (11) He shall consecrate the butter by reciting the *Mantra*, *Ye Màmakàh Pitarah*, etc. and then give the cooked rice in a silver plate, or in any other kind of vessel available, by reciting the *Mantra Namoh Vis'vebhyoh*, etc., to the Bráhmaṇa seated with his face towards the east. (12) To (the Bráhmaṇas) seated with their faces towards the north, considering them as the living representatives of his father, grandfather and great-grand father and pronouncing their names and *Gotras*. (13)

He shall recite the *Mantra*, *yanme Prakamà Ahoràtraih*, etc., at the time when the Bráhmaṇas would be eating that cooked rice. (14) As well as *Itihàsas*, *Purànas*, and *Dharma S'àstras*. (15) Near the leavings of the dishes of Bráhmaṇas and on blades of *Kusha* grass with their tips directed towards the south, he shall offer a *Pinda* to his father by muttering the *Mantra*, *Prithivi Darvi*, etc. (16) The second one to his grand-father, (by muttering the *Mantra*, *Antariksham*, *Darvi Raksha*, etc. (17) The third one to his great-grand-father (by muttering the *Mantra*, *Dyordivi Raksha*, etc. (18) He shall make the offering of cloth by reciting the *Mantra*, *Yetra Pitarah Pretàh*, etc. (19) The offering of boiled rice by reciting the *Mantra*, *Viràntiah*, *Pitaro*, *Dhatte*, etc. (20) He shall rub his hands against the tips of *Kusha* grass by reciting the *Mantra*, *Atra Pitaro Màdayadhvam*, etc. (21) (And) encircle the *Pindas* with

jets of water, break down the *Pindas*, and wash the ground in front of them by reciting the *Mantra*, *Urjam Vahanti*, etc., and offer the *Arghya* offerings, flowers, burning incense-sticks, unguents and edibles. (22) (And) a water-pot with oil, honey and clarified butter. (23) The Bráhmaṇas having eaten to their satisfaction, he shall recite the *Mantra* commencing as *Mà meksheshta* etc., and scatter the residue of the boiled rice, offered in the *S'ràddha*, with blades of *Kus'a* on the leavings of the plates of the Bráhmaṇas, and ask them (Bráhmaṇas) "are you satisfied, is the ceremony completed?" [Then having got their reply], he shall give water for *A'chamanam* to the three Bráhmaṇas, seated with their faces to the north, and after that, to the two Brâhmaṇas seated with their faces turned towards the east. After that, he shall sprinkle water over the ground of the *S'ràddha*, saying, "let the ground be well-washed." He shall do all these works with *Kus'a* blades in his hand. (24) Then he shall circumambulate the Bráhmaṇas seated with their faces turned towards the east, muttering the *Mantra*, *Yanme Ràmah*, etc., and having finished the rite of circumambulation, he shall give them their *Dakshinàs* (honorariums) according to his might. He shall say, "be ye free," and the Bráhmaṇas shall reply "we have become free." After that, he shall recite the *Mantra*, "the gods and the manes," etc. (25) Then having addressed the Brâhmaṇas seated with their faces towards the east, by mentioning their names and *Gotras*, he shall give them *Akshyaya* water, and address them as" be pleased, O *Ye Vis'vedevas*. After that, calm in mind, and with palms of his hands blended together, he shall pray as follows (26):—"Let there be more makers of gifts in our family, let our knowledge of the Vedas grow from more to more, may our progeny increase.

May not reverence for the good depart from our family, and may we have plenty to give." (27) And the Bráhmaṇas shall reply, " be it so." (28) " May our food grains be ample in quantity and may we get *Atithis.* May many solicit our favour, may we not be obliged to seek any man's bounty." (29) Having muttered these two Mantas, he shall receive blessing. Then after having duly propitiated, followed and bid farewell to the Brâhmaṇas, he shall read aloud the Mantra running as *Vàje, Vàje,* etc. (30—31)

CHAPTER LXXIV.

ON the occasion of the *Ashtakas** one shall first do a *S'ráddha* unto the gods and then perform the *S'râddhas* of his manes with offerings of cakes, meat and S'akas. Under the auspices of the *Anvashtakas*† he shall first make the burnt offerings (*Homa*) in the fire unto the gods, by muttering the five afore-mentioned Mantras, and feed the Brâhmaṇas for the propitiation of his father's mother and father's grand mother. He shall give them *Dakshinâs,* follow them to a little distance from his house and bid them adieu as before (1) After that, he shall dig three trenches in the ground. (2) He shall kindle a fire on the north east angle of the base of the trenches and offer *Pindas* thereon. (3) Those offered to the male (ancestors) should be deposited at the base of the three trenches, and those offered to the female

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* The eighth days of the three months in which manes are to be propitiated.

† The ninth days of the dark fortnight of the three months following the day of the full moon in *Márgas'irsha.*

ancestors as well. (4) The three trenches in respect of the male ancestors shall be filled with boiled rice and water (5) Those in respect of the female ancestors with milk and boiled rice (6) Each of these trenches shall be filled with milk-curd, meat and milk. (7) Having thus filled them, he shall mutter the *mantra*, "may these (offerings) last ye (male ancestors) and ye (female ancestors) for eternity. (8)

CHAPTER LXXV.

He, who shall do a *S'ràddha* ceremony in the life time of his father, shall do it unto those to whom his grand-father shall perform a *S'ràddha* ceremony. (1—2) In the event of his father, father's father, and father's grand father living, he shall not do any *S'ràddha*. (3) He, whose father is dead, shall offer a *Piṇda* to his deceased father and one to each of the two ancestors immediately preceding his grand-father. (4) He, whose father and grand-father are dead shall offer a *Piṇda* to his deceased father and grand-father each, and another *Piṇda* to his grand-father's grand-father. (5) He, whose grand-father is dead, shall offer a *Piṇda* to his (deceased) grand-father, and one to each of the two ancestors, immediately preceding his great grand-father, in the asceding line. (6) He, whose father and great gand father are dead, shall offer a Pinda to his father and a *Piṇda* to each of the two ancestors preceding his grand father in the ascending line. (7)

The wise one shall thus do the *S'ràddha* unto his mother's father, grand father and great grand father, etc.), duly changing the wording of the Mantras accord-

ing to the exigencies of the case. In the *S'ràddhas* of brothers, etc., such modifications of *mantras* shall be omitted. (8)

CHAPTER LXXVI.

THE days of the new moon, the three *Ashtakas,* the three *Anvashtakas*, the day of the full moon in the month of *Maghà*, the thirteenth day of the moon's wane following upon the day of the full moon in the month of Bhâdra, marked by the asterism Maghâ, and the months when Brihi and barley grain ripen (1) These are the occasions on which, according to Vrihaspati, S'râddha ceremonies ought to be performed. He who fails to celebrate a *S'ràddha* ceremony on any of these occasions, goes to hell. (2)

CHAPTER LXXVII.

The time when the sun passes over to a new zodiacal sign. (1) The two equinoxes (2) Specially the two solstices.*(3) The astral combination known as the *Vyatipat*. (4) The days marked by one's natal star. (5) According to Prajâpati *Abhyudaya S'ràddha.*† (6)

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* The last days or Sankrantis (the day on which the sun changes the zodiacal sign) of the months of Vais'akha, Kartika, S'râvana and Mâgha.

† Abhudaya literally means Increase or Prosperity. Abhyudaik S'raddhas are those which are performed in connection with any rite of prosperity, such as marriage, the rite of the causation of the birth of a male child (Punsavanam), etc.

these are the occasions of *Kâmya S'ràddhas* or (S'raddha ceremonies performed for the fruition of any definite object). *S'ràddhas* performed on these occasions bear eternal fruits. (7)

The wise shall never perform a *S'ràddha* during either twilight, or at night, except on the occasion of a lunar eclipse when they can so perform. (8)

A *S'ràddha* ceremony done during the continuance of an eclipse is highly meritorious and grants to the performer all things he desires. The merit of such a performance endures as long as the moon and the stars endure in the universe. (9)

CHAPTER LXXVIII.

A *S'ràddha* ceremony done on Sunday always accords good health (to its performer). (1) (Done on) Monday it gives good fortune. (2) (Done on Tuesday it produces fright from battle. (3) Done on Wednesday, it ensures realisation of all desires. (4) Done on Thursday, it imparts knowledge coveted by the performer. (5) Done on Friday, it imparts wealth (to the performer). (6) Done on Saturday, it increases the duration of life. (7) Done under the auspices of the asterism *Krittikâ*, it ensures a residence in heaven. (8) (Done under) the auspices of the asterism *Rohini*, it imparts progeny. (9) Done under the auspices of the asterism presided over by the moon *(Mrigas'ira)*, it gives the energy of Brahma (10) Done under the auspices of the asterism presided over by the Rudras, (the asterism *A'rdrà*) it gives a prosperous business. (11) Done under the auspices of *Punarvasu*, it gives land. (12) Done under the auspices

of *Pushyà*, it gives increase of the bodily principles. (13) Done under the auspices of the asterism presided over by the serpent (the asterism *As'leshà*), it gives property. (14) Done under the auspices of the asterism presided over by the manes (the asterism *Maghà*), it accords the realisation of all desires. (15) Done under the auspices of the *Bhaga* (the asterism *Purva Phalguni*), it imparts good fortune. (16) Done under the auspices of the asterism presided over by *Aryaman* (the asterism *Uttara-Phalguni*), it gives wealth. (17) Done under the auspices of the asterism *Hastà*, it gives superiority among members of one's own caste. (18) Done under the auspices of the asterism *Chitrà*, it gives handsome-looking sons. (19) Done under the auspices of the asterism *Svàti*, it gives success in trade. (20) Done under the auspices of the asterism *Vishàkhà* it gives gold. (21) Done under the auspices of the asterism presided over by *Mitra* (the asterism *Anuràdhà*), it gives friends. (22) Done under the auspices of the asterism presided over by *S'akra* (the asterism *Jeshthà*), it accords a kingdom. (23) Done under the auspices of the asterism *Mulà*, it gives success in agriculture. (24) Done under the auspices of the watery asterism (*Purvâ-Shâdâ*), it gives sea-borne wealth. (25) Done under the auspices of the asterism presided over by the *Vis'vedevas* (the asterism *Uttarà-shàdà*), it grants the realisation of all desires. (26) Done under the auspices of the asterism *Abhijit*, it gives excellence. (27) Done under the auspices of the asterism *S'ravaṇâ*, it grants realisation of all desires (28) Salt in the one done under the auspices of the asterism (*Dhanishthâ*) presided over by Vásava. (29) Done under the auspices of the asterism (*S'atabhisâ*) presided over by Varuṇa it gives an immunity from disease. (30) Done

under the auspices of the Asterism Aja (*Purva Bhâdra pada*), it gives digging implements (31) Done under the auspices of the asterism *Uttarabhâdrapada*, it gives a house. (32) Done uuder the auspices of Paushṇa (Revati) asterism it gives kine. (33) Done under the auspices of the asterism As'vini, it gives horses. (34). Done under the auspices of the Yâmya (*Varani*) asterism) it confers longevity. (35) Done on the day of the *Pratipad* (first day of the fortnight), it gives a house and a beautiful wife. (36) Done on the second day of the fortnight (*Dvitiyâ*), it gives a daughter who fulfils all the expectations of her father. (37) On the third day of the fortnight it grants all desired objects. (38) Done on the fourth day of the fortnight, it gives animals. (39) Done on the fifth day of the fortnight it confers property and handsome sons. (40) Done on the sixth day of the fortnight, it gives victory in a game of dice. (41) Success in agriculture on the seventh and success in trade on the eighth day of the fortnight. (42—43) Done under the auspices of the ninth day of the fortnight, it gives animals. (44) Done under the auspices of the tenth day of the fortnight, it gives horses. (45) Done under the auspices of the eleventh day of the fortnight, it gives a progeny of sons, resplendent with the effulgence of Brahma. (46) Done under the auspices of the twelfth day of the fortnight, it gives longevity, opulence, gold, silver, and a kingdom. (47) Done under the auspices of the thirteenth day of the fortnight, it gives good fortune. (48) Done under the auspices of the full moon, it grants the realisation of all desires. (49) The fourteenth day of the fortnight is recommended for the *S'râddha* ceremonies of those, killed by weapons. (50) There are two verses in the Pitri Gita on the subject. (51).

May such foremost of men take birth, in our family, who will do a *S'râddha* unto us on the thirteenth day of the moon's wane in the month of *Ashâda*, marked by the astral combination known as the *Gajachchhâyá*,* or will do *S'ráddhas* throughout the month of Kârticka, each afternoon. (52—53).

CHAPTER LXXIX.

Now one shall not do a *S'ráddha* ceremony with water collected in the night. (1) In cases, where *Kus'a* grass would be unavailable, *Ka'sa* or *Durvá* grass would be given in its stead. (2) Threads of *Kárpása* (cotton) should be given where a piece of cloth would be unavailable. (3) Ends (*Dáshâ*) of a piece of *A'hata* cloth† may also be given. (4) Strong-scented or offensive-smelling flowers, as well as those of red colour, or culled from thorny plants should be avoided. (5) White, fragrant flowers, even if they are born of thorny plants, and aquatic flowers, even if they be of red colour, shall be offered. (6) Lard or fat must not be given in the lamp (used for lighting purposes.) (7) Oil or clarified butter shall be rather given in its stead. (8) Any kind of animal-produce (such as, nails, etc., of animals) shall not be used for the purposes of an incense stick. (9) Let him give bdellium with honey and clarified butter.

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* When the sun is in the asterism Hastá on the thirteenth day of the moon's wane, marked by the asterism Mâghá, the combination known as the *Gajachchhayâ* is said to follow.

† A new, unused piece of cloth with white fringes, only once washed with water is called an *A'hatâ* cloth.

(10) (Pastes) of sandal wood, saffron, camphor, aloe-wood, and Padma-Kâshtham as unguents. (11) Let him not give any kind of artificial (manufactured) salt. (12) He must not give clarified butter and curries with his hand. (13) Let him give metal utensils. (14) Especially those made of silver. (15) He must offer vessels made of the horn of the rhinoceras, blankets made of the hairs of a mountain-goat, the skin of a black antelope, sesame, white mustard seeds,, and other holy articles, as well as those which have the virtue of warding off monsters. (16) Let him avoid giving pepper, Mokundaka flowers, Bhu-strinas, the leaves of S'igru, mustard, Surasa, Sarjaka, gourds, pumpkins, bringels, the potherbs known as Palakya, Upadaki, and Tanduliyaka, Kusumbha, Pindâlu, and the milk of the she-buffalo. (17) (As well as) Rajamasha, lentil seeds, stale food and artificial salt. (18) He shall avoid anger. (19) Must not shed tears. (20) And avoid hurry. (21) In respect of giving clarified butter, metallic vessels or those made of the horn of the rhinoceros, or of the wood of the Phalgu tree are recommended. (22) There is a verse on the subject. (23)

Anything (offered to the manes) in a gold or silver, vessel, or in one made of the wood of the Phalgu or Audumvara tree, or in one made of the horn of the rhinoceros, bears eternal fruit. (24)

CHAPTER LXXX.

SESAME seeds, Brihi grains, barley grains, Mâshapulse, water, roots, fruits, S'yâmaka grains, Priyangu, Nivâra grains, Mudgapulse and wheat (satisfy the manes) for a

month. (1) Meat and fish (satisfy them) for two months. (2) The flesh of deer for three months. (3) The flesh of a lamb for four months. (4) The flesh of a bird for five months. (5) The flesh of a goat for six months. (6) The flesh of a Ruru (a species of deer) for seven months. (7) The flesh of a Prishati (a species of spotted deer) for eight months. (8) The flesh of a Gavaya, for nine months. (9) The flesh of a buffalo for ten months. (10) The flesh of a tortoise for eleven months. (11) The cow-milk or its modifications (satisfy the manes) for a year. (12) There is a Gâthâ verse on the subject in the *Pitri Gitâ*. (13) Constantly we eat the Kala S'âk, large-scaled fish and the flesh of an old goat,* or that of a rhinoceros whose horn is yet undeveloped. (14)

CHAPTER LXXXI.

LET him not keep the boiled rice on the cushion. (1) Nor touch it with his feet. (2) Nor sneeze over it. (3) Let him ward off the monsters by strewing sesame or mustard seeds (all round). (4) He must not do a *S'râddha* in a covered place. (5) Nor see a woman in her menses. (6) Nor a dog. (7) Nor a domesticated pig. (8) Nor a domestic cock. (9) Let him carefully exhibit the *S'râddha* to a goat. (10) The Bráhmaṇas shall eat their meal by holding perfect silence. (11) Without covering their heads. (12) Without putting on their shoes. (13) Without placing their feet on the

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* The text has *Bârdhinasa*. Jolly, following Nanda Pandit, has translated the term as flesh of the cram called *Bârdhinasa*. Kulluk and Vijnaneshvara interpret the term [to mean an old, white goat which is also supported by the Agni-puranam.

stools. (14) Let not the man who has a limb in less or excess see the *S'ràddha* ceremeny. (15) Let not the S'udras witness it. (16) Nor the degraded ones. (17) At that time, let him (the celebrant) of the ceremony), feed the Bráhmaṇas, or beggars* with the permission of the Bráhmaṇas. (18) Even asked by the giver, let not the Bráhmanas speak in commendation of the food (*Havis*). (19)

As long as the boiled rice continues warm, as long as the Bráhmanas silently eat that, as long as they do not speak in praise of that boiled rice, so long do the manes eat. (20)

Having brought together the residue of all sorts of substantial food and (of curries, etc.,) he must sprinkle it with water, and place it (on the Kus'a grass strewn) before the Bráhmanas who have eaten their meal. (21)

The remainder of the food, cast on the Kus'a blades, falls to the portion of those who had been dead before attaining the age of being cremated, (below two years of age), or had wantonly deserted their innocent wives when alive. (22)

The remainder of food that is left on the ground falls to the portion of honest and industrious servants (slaves.) This is what has been said by the Rishfs. (23)

CHAPTER LXXXII.

HE must not test (enquire into the descent and qualities of) a Bráhmana in connection with a rite of *Daiva*

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* The text has *Vikshukam*. Jolly has translated it as an ascetic.

S'ràddha (1) He shall do it in respect of a *Paitra S'ràddha* (done in honor of the manes) ceremony. (2) Let him avoid (not invite) Brâhmanas who have limbs in less or excess. (3) Bráhmanas who have done improper acts. (4) (Bráhmanas) who are deceitful as the cats. (5) Bráhmanas who wear a cloak of religion. (6) Bráhmanas who are professional astrologers. (7) Bráhmanas who subsist upon the offerings made to the idol on which they attend. (8) Physicians. (9) Bráhmanas who are sons of not married wives. (10) Their sons. (11) Those who act as priests at many men's sacrifices. (12) Those who officiate as priests at the religious sacrifices of S'udras. (13) Those who are village-priests. (14) Those who officiate as priests at the sacrifices, of those who should not be so served. (15) Those who have not been initiated with the thread within the proper age limit (Vratyas) (16) Those who officiate as priests at the sacrifices of *Vrâtyas.* (17) Those who accept gifts on the occasion of a *Parva.* (18) Malignant informers. (19) Bráhmanas who teach the Vedas for fee (20) Those who have been taught the *Vedas* for fee (21) Brahmanas who subsist on the food given by S'udras. (22) Bráhmanas who associate with the degraded. (23) Bráhmaṇas whe have not studied the *Vedas.* (24) Bráhmanas who have neglected the rites of *Sandhya.* (25) Bráhmaṇas who have entered the king's service. (26) The naked ascetics. (27) Brâhmaṇas who have quarrelled with their fathers, who have deserted their parents, Gurus, (28) and their fire. (29)

These are said to be the worst of Brâhmaṇas who defile a Row of Bráhmaṇas (*i.e.*, who sit down to a meal in the same Row with them—*Pankti dushakâs*). The wise one shall carefully avoid such Bráhmaṇas on the occasion of a *S'raddha* ceremony. (30)

CHAPTER LXXXIII.

THE following are the *Panktipâvanâs* (Bráhmaṇas who sanctify the row in which they sit down at a *S'raddha* repast). (1) One who has studied the three Vedas. (2) One who keeps the five fires. (3) One who sings the psalm, *Jeshthya Sáma.* (4) One who has studied even a single Veda. (5) He who has studied any of the Vedângas. (6) He who has studied the *Purana, Itikasa* or *Grammar.* (7) He who has studied even a single *Dharma S'âstra.* (8) One who has purified himself by resorting to sacred shrines or pools. (9) One, purified by the celebration of religious sacrifices. (10) One, purified by practising penitential austerities. (11) One, purified by truth (speaking truth only.) (12) One, purified by (muttering) the *Mantras.* (13) One devoted to the recitation of the *Gayatri.* (14) Sons of girls married in the Brahma form of marriage. (15) One who reads the three Suparnas. (16) The son-in-law (of the deceased, (17) and his daughter's sons, they are the receptacles (fit persons). (18) Especially the *Yogins.* (19) There is a verse on the subject in the *Pitri Gita.* (20)

May he be born in our family who will assiduously feed Yogins at a *S'râddha* repast whereby we are satisfied. (21)

CHAPTER LXXXIV.

LET not a man do a *S'râddha* ceremony in a country of the barbarians. (1) Let him not go to a county of the Barbarians. (2) By drinking water out of another man's tank, one acquires the same caste with him. (3)

The country, in which there exists not the division of the four-fold social order, should be regarded as a country of the barbarians, otherwise it is Aryâvarta (the land of the Aryas). (4)

CHAPTER LXXXV.

A *S'râddha* done at Pushkara bears eternal fruits. (1) As well as burnt oblations, penances and mutterings of *Mantras* made thereat. (2) By bathing in Pushkara one is immediately absolved of all sins. (3) So at Gayashira. (4) At Akshyavata. (5) At the hill of Amarakantaka. (6) At the hill of Varâha. (7) Any where on the bank of the Narmadâ. (8) On the bank of the Yamunâ. (9) Especially in the Ganges. (10) At Kushâvarta. (11) At Vinduka. (12) At the Nila Parvata. (13) At Kankhala. (14) At Kuvjâmra. (15) At the Bhrigutunga. (16) At Keddra. (17) At Mahâlaya. (18) At Nadantikâ. (19) At Sugandha. (20) At S'âkambhari. (21) In the (river) Phalgu. (22) In the Mahá-Gangâ. (23)

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5 There exists one *Akshaya Vata* in Behar and another at Allahabad.

6 *Amarakantaka* on the Mekhala mountain in the Vindhya range.

7 *Varâha-tritha* in the Sambalpur division. It may probably mean the ancient Varahamula in Kasmir.

11 *Kusávarta* is situated on the mountain called Traymbaka where the Godavari takes its rise.

12 *Binduka* in the Deccan.

15 *Kubjâmra*, like the *Ekâmra*, is the name of a plain in Orissa.

16 This is the name of a mountain near the Amarakantaka in the Himalayas.

21 The modern Shambar in Rajputana.

23 Mahâgangâ is the Alakânandâ river.

At the village of Trihilika. (24) At the fountain of Kumâra. (25) At Prabhâsa. (26) Any where in the river Sarasvati in special. (27)

At the door of the Ganges, at Prayâga, in the estuary of the Ganges, and always in the forest of Naimisha, at Benares in special. (28)

At the hermitage of Agastya. (29) At Kanya S'rama. (30) In [the river Kaushiki. (31) At the bank of the Sarayu. (32) At the confluence of the S'ona and the Jyotishi. (33) At the hill, S'riparvata. (34) In the Kâlodaka. (35) In the north Mânasa (in Kâshmira). (36) In the Vadavâ (Lake). (37) In the Mâtanga-Vâpi. (38) In the Saptârsha. (39) In the Vishnupad. (40) In the Sarga-mârga-pada (*lit.* Road to heaven). (41) In the river Godâvari. (42) In the river Gomati. (43) In the river Vetra-vati. (44) In the Vipása (Beas). (45) In the Vitastâ (46) At the bank of the S'atadru (Satlej) (47) In the Chandra-bhâgâ. (48) In the Irâvati. (49) At the shore of the Sindhu (Indus). (50) In the five rivers of the south. (51) In the

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24 *Trihalikagrâma* near Sâlagram.

25 *Kumâradhârâ* is the name of a lake in Kas'mir which the god Kumara by a stroke of his arrow caused to stream forth from the Krauncha mountain (see Vayu purana). Nanda says that it is situated near the southern ocean in the plain of Ishupata.

29 *Agastyâs'rama* is on the Sarasvati near Pushkar.

39 *Saptársha* is the modern Satara in the Marhatta countries.

40 According to Nanda this Tirtha is in the centre of Gaya. There is another of this name on the Himalayas.

44 *Vetravati* (the modern Betwa near Bhilsah) in the Ahikshetra.

45—49 *Vipasa* (Beas), Vitasta (Jhelum), Satadru (Satlej). Chandrabhaga (Chenub) and Iravati (Ravi).

50 The Krishná, the Venâ, the Tunga, the Bhadrâ and Kona in the Deccan.

Aushoja. (52) And in similar other holy pools or streams. (53)

In the great rivers *(Saritvarâ)* (54) At the birth places of divine incarnations (55) On the banks of rivers (56) At fountains. (57) On the hills (58) In natural arbours. (59) In forests. (60) In woods. (61) At places smeared well with cow dung. (62) In delightful sites. (63) There are verses on the subject in the Pitri Gitâ (the song of the manes). (64)

May he be born in our line who shall offer unto us libations of water in rivers of abundant waters, and in cool streams in special. (65)

May that foremost of men be born in our progeny who shall do *S'râddhas* unto us at Gaya S'irsha, or at (Akshaya) Vata. (66)

Many sons are to be desired (lit prayed for) so that at least one of them may go to Gayâ, or celebrate a horse-sacrifice, or make the gift of Nila bull (for our benefit). (67)

CHAPTER LXXXVI.

Now about the rite of letting loose a bull (*Vrishotsarga*). (1) It should be performed on the day of the full moon in the month of A's'vin or Kârtika. (2) The bull should be examined at the out set. (3) It must be the offspring of a milch cow none of whose calves is dead. (4) Possessed of all the good traits. (5) Of black and red colour. (6) White faced, white tailed, white hooped and white horned. (7) The coverer of

52 *Ausaga* (Sarpasaka, Nanda), probably situated in the mouth of the Ganges.

the herd of cows. (8) After that, a good fire shall be kindled on the pasture-ground (lit among the kine) and a Charu (Sacrificial porridge) of which the sun is the presiding deity shall be prepared. Burnt oblations of this *Charu* shall be cast in the fire by reciting the Mantra, *Pushâ Gâ Anveta* (may Pushan follow these kine, etc.) Then the black smith shall brand the bull with the mark of a discus on its one flank, with that of a trident on the other. (10) After branding the bull, he shall bathe the bull with water, by reciting the four *Richs* commencing with *Hrianyavarna*, as well as the one running as *S'anno Devi* etc. (11) Let him bring the bull bathed and decorated with ornaments in the company of four well washed female calves, bedecked with ornaments, and inaudibly recite the *Purusha Suktam, Rudras*, and the *Kushmandi Mantras*. (12) He shall whisper into the right ear of the bullock, the *Mantra, Pitâ Vatsa*, etc. (13) Also the following verse (14)

The bull is said to be the four-footed Virtue. I devoutly appoint him to protect me from all evils. (15)

I give you, O Calves, this bull as your husband. May you sportingly roam about with this your beloved. O king Soma, may our progeny increase and may our enemies not oppress us. (16)

The bull should be united with the female calves on the North east corner of the sacrificial ground, and he shall give a pair of cloths, gold and white brass to the *Hotâ* priest. (17)

A good remuneration, according to his wishes, shall be given to the iron smith; he shall be satisfied with a repast containing a goodly quantity of clarified butter. The Brahmanas shall be as well fed in connection with this sacrifice. (18)

The tank or pond, in which the bull, let loose (on the occasion of a S'raddha), drinks water, becomes gratifying to all the manes. (19)

The ground, which the bull haughtily digs into with his horns, proves gratifying to the manes, like (good) food and cordials. (20)

CHAPTER LXXXVII.

On the day of the full moon in the month of *Vais'âkha* he shall spread the skin of a black antelope provided with two golden horns, (four) silver hoops and a tail made of peals. On a blanket made of sheep's wool. (1). After that, he shall cover it over with sesame (2) And place a bit of gold at the region of its navel. (3) (Then) cover it with a pair of *A'hata* cloths. (4) And bedecked with ornaments, and smear it with all sorts of scents. (5) He shall place four vessels containing milk, curd, honey and clarified butter at its four corners, and make the gift of that antelope-skin to a Brahmana, shorn of all ornaments, and who is the keeper of the sacred fire. (6)

There are verses on the subject. (7)

He, who gives such an antelope-skin covered with sesame, acquires the merit of gifting the ocean-girdled Earth, with all her forests and mountains. He, who gives sesame, gold, honey and clarified butter in the skin of a black antelope, gets rid of all evils. (8—10)

CHAPTER LXXXVIII.

NOW a cow when she is being delivered of her calf (the upper half of which has come out of its maternal passage) is called Earth. (1) He, who makes the gift of such a cow, bedecked with ornaments, to a Bráhman, acquires the merit of making a gift of the whole earth. (2) There is a couplet on the subject. (3)

By making the gift of a cow, faced both ways, in a humble and believing frame of mind, one is enabled to live in heaven for as many number of Yugas as that of hairs on her body. (4)

CHAPTER LXXXIX.

FIRE is the presiding god of the month of Kârtika. (1) Fire is the mouth of all the gods.* (2) He, who bathes outside the village, inaudibly recites the Gâyatri, and takes a *Havishya* (fit for oblation) meal once a day, during the entire month of Kârtika, is absolved of the sin he has committed during the year. (3) He, who mutters self-controlled the *Gâyatri mantra*, bathes every day, eats *Havishya* meal during the entire month of *Kârtika*, is absolved of all sins. (4)

* Jolly reads the line as *Agnis'cha Sarva Devânâm Mukhyam* instead of *Mukham*, which is the reading that occurs in our manuscript, and which conveys the right meaning, in conformity with the S'ruti, *Agni* being not the foremost (Mukhyam) of the Vedic gods but the conveyor of oblations to the deities, *Agni Mukhâ Vai Deváh*.

CHAPTER XC.

MAKE the gift of a *Prastha* measure of powdered salt with a bit of gold at its navel to a Bráhmaṇa, after the moon rise, on the day of the full-moon in the month of *Agrahâyana*, marked by the asterism *Mriga S'ira*. (1) By making such a gift one is re-born as a fortunate and handsome person in his next birth. (2) On the day of the full moon in the month of *Pausha*, if that day happens to be marked by the asterism *Pushyâ*, he shall rub his body with a paste of white mustard seeds, cause a pitcher, full of clarified butter, to be emptied on his head, and bathe in water containing *Sarvaushadhi*, *Sarvagandha* and *Sarva-Vija*. After that, he shall bathe (the image of) the god Vâsudeva, worship him with scents, flowers, burning incense-sticks and edibles (*Naividyas*), and cast libations of clarified butter in the fire, by reciting the *Vaishnava*, *S'akra* and *Vârhaspatya Mantras*, and receive the benediction of the Bráhmaṇas by making them gifts of clarified butter, containing bits of gold. (3) He shall make the gift of a pair of cloths to the *Hotâ* (priest). (4) By doing this act a man prospers in life. (5) If the day of the full moon in the month of *Mâgha* happens to be marked by the asterism *Maghâ*, by offering a *S'râddha* on that day with (offerings of) sesame, one is absolved of all sins. (6) If the day of the full moon in the month of *Phâlguna* happens to be marked by the asterism *Phalguni*, by making the gift of a full-stretched, clean, bed, furnished with pillows and bed-sheets, one obtains a loving, obedient, handsome, and affectionate wife. (7) A good husband, if she be a woman. (8) If the day of the full moon in the month of *Chaitra* happens to be marked by the asterism *Chitrâ*, by making the gift of a coloured cloth

on that day, one acquires good fortune. (9) If the day of the full moon in the month of *Vaishâkha* happens to be marked by the asterism *Vishâkhâ*, by propitiating (feeding) seven Brâhmaṇas with honey and sesame, and by worshipping the god of virtue on that day, one becomes absolved of all sins. (10) If the day of the full moon in the month of *Jaishtha* happens to be marked by the asterism *Jesthâ*, by making gifts of an umbrella and shoes to a Brâhmaṇa, on that day, one becomes rich in cattle. (11) If the day of the full moon in the month of *Ashâdâ* happens to be marked by the asterism *Ashâdâ*, by making the gift of food on that day, one acquires eternal merit. (12) If the day of the full moon in the month of *S'râvaṇa* happens to be marked by the asterism *S'râvaṇâ*, by making the gift of a *Jala-Dhenu** on that day, with rice and cloth, one acquires a residence in heaven. (13) By making the gift of a cow on the day of *Prasktupada* (the day of the full moon in the month of *Bhâdra*, marked by the asterism *Uttara-Bhâdrapada*) one is absolved of all sins. (14) By making the gift of a vessel, filled with clarified butter, on the day of the full moon in the month of *A's'vina*, marked by the asterism *As'vini*, and containing a bit of gold, one acquires a good digestive capacity. (15) If the day of the full moon in the month of *Kârtika* happens to be marked by the asterism *Krittikâ*, by making the gift of a white bull, or a bull of any other colour, with jems and all cereals and scents, at the time of moon-rise in an island, to a Brâhmaṇa, one becomes

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* Jolly has translated *Jala-Dhenu* as "water-cow." *Jala-Dhenu*, in fact, is a kind of gift, like *Guda-Dhenu*, *Tila-Dhenu*, etc, for the essentials of which see the English translation of the Agnipuranam (M. N. Dutt), Vol. II., pp. 746-750.

free from the dangers of wilderness. (16) By worshipping the god Vâsudeva, on the third day of the moon's increase in the month of *Vaishâkd*, with white mustard seeds, and by observing a fast and offering burnt offerings of white mustard on that day, one becomes absolved of all sins. (17) The merit of any gift made that day becomes eternal. (18) By observing a fast, on the day of the twelfth day of the moon's wane following the full-moon in the month of *Pausha*, and by bathing with sesame water, and worshipping the god Vâsudeva with sesame, and making gifts of sesame and water, and making burnt offerings of, and eating sesame, one becomes absolved of all sins. (19) On the day of the thirteenth phase of the moon's wane, following the full moon in the month of *Mâgha*, if that day happens to be marked by the asterism *S'ravaṇâ*, one shall observe a fast and make the offerings of two lighted lamps before the god Vâsudeva (20). The lamp on the right-hand side shall contain a hundred and eight Palam weight of clarified butter, and a wick made of an entire piece of saffron-dyed cloth. (21) The lamp on the left-hand side shall contain a hundred and eight Palam weight of sesame-oil, and a wick made of an entire piece of white cloth. (22) By doing this, a man realises the end of his life, and becomes resplendent in whatever family, in whatever country, and in whatever kingdom he may be re-born. (23) Throughout the month of *A's'vina*, one shall make gifts of clarified butter to Bráhmaṇas; by worshipping *As'vins*, one becomes handsome looking (in his next birth.) (24) By feeding the Brâhmaṇas with milk, throughout that month, one becomes a king (in his next birth) (25)

Each month, when the moon is in the asterism

Revati, by feeding the Brâhmaṇas with sweet rice-porridge (Paramánnas), saturated with honey and clarified butter, for the propitiation of Revati, and by worshipping the goddess, Revati as well, one acquires personal beauty in the next existence. (26) During the month of Mâgha, by casting oblations of sesame in the fire, and by feeding the Brâhmaṇas with Kulmâsham, saturated with clarified butter, each day, one acquires a good digestive capacity. (27) By bathing in a river, on each fourteenth day of the fortnight, as well as by worshipping the lord of virtue, one becomes absolved of all sins. (28)

He, who wishes to enjoy creature-comforts for as long as the sun and the moon endure in heaven, shall bathe, each morning, during the two months of Mâgha and Phâlguna. (29)

CHAPTER XCI.

The half of the sin of a person, who has caused a well to be excavated, is extinguished just as water begins to well up from its bottom. (1) He, who causes a tank to be excavated, goes to the region of Varuṇa, and enjoys satisfaction, each day. (2) The giver of water enjoys perpetual satisfaction. (3) Trees sown by a man become his sons in the next world. (4) The giver of a tree gladdens the gods with its flowers. (5) The Atithis, with its fruits. (6) Those with its shadow who chance to sit under it. (7) And the Pitris with the rain water which tricles down from its leaves. (8) The giver of a bridge acquires heaven. (9) He, who causes a temple to be erected to any god, goes to the

region presided over by that particular deity. (10) By white-washing a divine temple with lime, one acquires brilliant fame. (11) By painting it with any other colour, one attains the region of the Gandharvas (12). By making offerings of flowers, one acquires personal beauty. (13) By making offerings of unguents, one acquires lasting fame. (14) By presenting lighted lamps (in the temple), one acquires a vigorous eye-sight (15) By making gifts of food, one acquires bodily strength. (16). By making offerings of burning incense-sticks, one goes to the higher regions, by removing the offerings of flowers, etc., from the temple, one acquires the merit of gifting a cow. (17) By scouring the floor of a divine temple, by smearing it with cow-dung etc., by removing the leavings of a Brâhmaṇa's meal, by washing the feet of a Brâhmaṇa with water, by attending a Brâhmaṇa during illness, one acquires the merit of making the gift of a cow. (18)

He, who causes the dredging or re-exacavation of a well or tank, or causes the repairs of divine temples or public gardens, acquires the same merit as their original endowers. (19)

CHAPTER XCII.

To give protection is the best of all gifts. (1) By giving protection, one attains the region (after death) which he wishes to obain. (2) As well as by making a gift of land. (3) Even by making the gift of land to the extent of a *Gocharma* (three hundred cubits), the donor is absolved of all sins. (4) By making the gift of a cow one goes to heaven. (5) The gifter of ten kine attains the region of Golakam. (6) The gifter of a hundred kine to the

region of Brahma. (7) By making the gift of a cow with her horns encased in gold, her hoops in silver, her teats in white copper,* and her tail wound with strings of pearls, and covered over with a piece of cloth, together with her calf, one resides in heaven for as many number of years as that of hairs on her body. (8) Especially by gifting a brown cow. (9) By making the gift of a docile bull, capable of carrying weight, one acquires the merit of making the gift of ten cows. (10) He, who makes the gift of a horse, lives in the same region with the sun. (11) The giver of cloth lives in the same region with the moon. (12) The giver of gold goes to the region of the fire-god. (13) By making the gift of silver, one acquires personal beauty. (14) By making presents of vessels of metal, one becomes the receptacle of all realised desires. (15) By making gifts of honey, oil and clarified butter, one acquires good health. (16) The same is obtained by making gifts of medicines. (17) By making gifts of salt, one acquires beauty of complexion. (18) By making gifts of paddy one obtains satisfaction. (19) By making gifts of cereals as well. (20) He, who makes gifts of food, obtains every thing (he wishes to obtain). (21) By making gifts of different varieties of paddy, one acquires good fortune. (22) By making gifts of articles not mentioned herein, one goes to heaven, the giver of sesame obtains a desirable progeny. (23) By making a gift of fuel one acquires an improved digestive capacity. (24) As well as victory in battle. (25) By making the gift of a cushion, status or place. (26) By making the gift of a bed, a wife. (27) By making the gift of (a pair of) shoes, a car yoked with a pair of she-mules. (28) By making

* The text has *Upadoha* which may also mean a milk-pail.

the gift of an umbrella, one attains heaven. (29) By giving a fan of palmyrah leaf or a chowrie, he enjoys ease in travelling. (30) By making the gift of a house, one acquires the ownership of a town. (31)

A person wishing that the things he covets in this life, or things that are extremely endearing to him in his house may be eternal shall make gifts of those articles to a qualified Brâhmaṇa. (32)

CHAPTER CXIII.

WHATEVER a man has given to a non-Brâhmaṇa, he shall get its equivalent in the next world. (1) Double of what he has given to a Brâhmaṇa. (2) Thousand times of what he has given to a well-read Bráhmaṇa. (3) Infinite times of what he has given to a Brâhmaṇa, well-versed in the Vedas. (4) His priest is the proper recipient of his gifts. (5) So also are his sister, daughter, and son-in-law. (6)

One, conversant with the laws, shall not give even a drop of water to a Brâhmaṇa of cat-like conduct (Bidâla-vrati), nor to one who is a hypocrite (Baka-vrati), or ignorant of the Vedas. (7)

A covetous, hypocritical, arrogant, malicious, deceitful, slandering, Bráhmaṇa, who brags of his pieties, or causes them to be trumpeted in the presence of men, is called a *Bidála-Vrati* (of cat-like conduct). (8)

A Bráhmaṇa, who assumes a garb of false humility, with his eyes cast downward, tries to further his own ends at the cost of other men's interests, and is crooked and untruthful, is called a *Baka-Vrati* (of crane-like conduct). (9)

Those who are *Bidâla Vratins*, as well as those who are *Baka Vratins* fall in the hell of extreme darkness (*Andha-Tâmisram*) for their sins. (10)

Let not a man, after having committed a crime, do the expiatory penance in the pretext of doing a piety. Concealing his crime with penance, let him not deceive women and S'udras in respect of his purity.. (11)

Such a Bráhmaṇa is censured by the Brahmavádins in the next world; the monsters take what (penance, expiation, etc.) a man does in deceit. (12)

A non-Brahmachârin, who lives by falsely adopting the apparel and tokens of a *Vratin*, robs the sin of the Brahmachârins, and takes birth in the womb of a lower animal. (13)

Let not a man make a gift for fame, or out of fear, or to a benefactor, or to one who lives by singing or dancing, this is the conclusion. (14)

CHAPTER XCIV.

A HOUSEHOLDER, who has witnessed his hair turned grey, and the skin of his body marked by wrinkles, shall resort to the forest. (1) Or having seen the son of his son. (2) Placing his wife under the care of his son, or followed by her. (3) He must kindle (his sacred) fire in the forest. (4) He shall do the five sacrifices with cereals (etc.,) growing in nature (*lit.* not reared on a ploughed field). (5) Let him not renounce the study of the Vedas. (6) Let him observe the vow of continence (Brahmacharyam). (7) Let him wear animal-skins or barks of trees. (8) He must grow finger nails, mustachios, beard, and clotted hair.

(9) He must bathe thrice a day. (10) He must live on whatever he shall obtain without any exertion, like a pigeon *(Kapota Vrâti)*, or shall collect enough food to last him for a month or a year. (11) If he has collected food for a year, he must give it away all on the day of the full moon in the month of A's'vina. (12)

Having collected his food from a village, he shall eat only eight morsels of that in a little basket of leaf, or on a leaf, or in a severed saucer. (13)

CHAPTER XCV.

LET a forest-dwelling hermit purify his body with austerities. (1) During summer he shall sit amidst five fires* (2) Lie in the open during the rains (3) Remain in wet clothes during winter. (4) Take his meal once in the night. (5) Or shall eat at the intervals of one, two, or three days (6) Or shall eat flowers. (7) Or fruit (8) Or *S'âkas* (potherbs) (9) Or live on sear leaves. (10) Or on roots. (11) Or shall eat cooked barley grain at the end of each fort night. (12) Or shall do the penance of *Chândrâyana* (13) He shall break his food with stone (Ashma-Kutta). (14) Or use his teeth as a pastle. (15)

Tapasyâ (contemplation) is the root of the universe, with its inmates of Gods and men. To *Tapasyâ* it ows its continuance, and in *Tapasyâ* it will merge in the end. (16)

That which is difficult to practise, that which is difficult to obtain, that which is remote, that which is

* Sitting amidst four blazing fires with the sun overhead.

difficult to accomplish, all these are available by dint of *Tapasyá*. *Tapasyá* is insurmountable (*i.e.* can not be over come). (17)

CHAPTER XCVI.

Now one, who has felt an aversion to the pleasures of the four orders of life, shall do a *Prájápatyam* sacrifice, make gifts of all his possessions,* and take recourse to the fourth order of ascetism *(Pravrajyam)* (1) Having installed the sacred fire on his own Self, he shall go into the village for alms. (2. Obtain alms at seven houses. (3) He must not feel mortified if he fails to obtain any. (4) Nor beg alms of a beggar. (5) After men have taken their meals and the plates have been cleared, he shall stir abroad for alms. (6) He shall receive alms in vessels made of clay, wood, or pumpkin. (7) These vessels shall be purified by washing. (8) He shall not accept (*lit.* be annoyed at) alms which have been offered with marks of respect or reverence. (9) He shall lie in solitary chambers. (10) or at the root of a tree. (11) He shall not live for two nights in a village. (12) He shall wear cloth only enough to cover his pudenda. (3) He shall cast his steps purified with the sight (*i.e.*, by carefully seeing whether he tramples upon any animal, etc.) (14) He shall drink water by straining it through a piece of cloth. (15) He shall speak only what is purified by truth. (16) He shall do only what his mind (conscience) would approve of. (17) He shall not court either death or life. (18) Bear with insult, done by, (19)

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* *Sarva Veda.—Veda* hear means possession, being derived from the Sanskrit root Vidla to gain.

Or shall not insult, any body. (20) He shall not give his blessing to any body. (21) He shall not make obeisance to any body. (22)

Of Him that cuts his one arm, and of him that smears sandal paste on his other arm, he shall not curse the first, nor bless the second. (23)

He shall practise *Prânâyama*, *Dhâranâ* and *Dhyânam* (Divine comprehension and contemplation). (24) Reflect on the transitory nature of the external world (human existence). (25) Think of the unhallowed (impure) character of the human body. (26) Ponder on the annihilation of (personal) beauty by old age (Decriptude). (27) On the pangs of bodily, mental and traumatic diseases.* (28) As well as on those of congenital ones. (29) On the fact of residence in the darkness of the womb. (30) And amidst excrements. (31) And there being afflicted by heat and cold (pairs of opposite). (32) He shall think of the agony one undergoes in coming out of the narrow maternal passage at the time of birth. (33) He shall reflect on his ignorance and dependence on his parents in infancy. (34) On the arduous pain suffered for studying books, etc. (35) On the troubles of acquisition of property in youth, and on the pangs of hell to be endured for enjoying illgotten gains. (36) On the separation from the dear ones and the enforced company of those whom he detests. (37) On the pangs to be suffered in hell. (38) On the agonies to be endured in shapes of

* The text has *Aganthuka Vyâdhivis'chopatápam.*—*Agantuka Vyâdhis*, according to the Ayurveda, are diseases which owe their origin to extraneous causes as opposed to idiopathic maladies. Jolly has wrongly translated it as "due to an excess of the bile, etc."

beasts for follies committed in human existence. (39) On the fact that there is nothing but misery in mundane life, which constantly affords opportunities for the commissions of crimes. (40) On the fact that if there be any comparative happiness (*i. e.*, happiness in comparison with misery) here, even that is but transitory. (41) On the misery which results from one's incapacity of enjoying or procuring such happiness. (42) Let him observe this body as a compound of seven organic principles. (43) [*viz.*,] of Adeps (Vasâ), blood, flesh, bone, fat, marrow, and semen. (44) Covered with the skin. (45) Foul-smelling as well. (46) The receptacle of excrements. (47) Maintained even in hundred comforts, it becomes diseased. (48) Held even with assiduous care it is susceptible to death. (49) The abode of lust, anger, greed, ignorance, arrogance and pride. (50) Composed of the essential principles of solid, liquid, gasous, and etherial matter. (51) Consisting of bones, veins, arteries, nerves and ligaments. (52) Full of blood. (53) Six-skinned. (54) Held by three hundred and sixty bones. (55) Distributed as follows. (56) Teeth with the thin bones at their roots sixty-four. (57) Nails, twenty. (58) The tibial and the ulnar bones. (59) Phalanges of fingers, sixty. (60) Femoral bones, two. (61) Four to the insteps. (62) Four to the elbows. (63) Four to the thighs (64) Two to each of the knee joints and cheek. (65) Four, to the axilla (*Aksha*), two to the palate, and two to the hips. (66) One to the organ of generation (arch of the pubis). (67) The back bone consists of forty-five parts. (68) Fifteen bones to the neck. (69) The collar bone is one on each side (two clavicles) (70) Likewise the jaw. (71) There are two bones at its root. (72)

Two to the eyes, two to the temples, and two to the

cheeks. (73) There is one bone called ghonásthi in the nose. (74) The ribs (thirteen on each flank), with their (twenty) articulations (Arvudas) in the breast and (twenty-six) in the back (sthânakas) number seventy-two bones in all. (75) There are seventeen bones in the breast. (76) Two temple bones. (77) The head has four skull bones. (78) There are seven hundred S'iras (tubular vessels) in the body. (79) Nine hundred ligaments. (80) Two hundred Dhamanis (nerves). (81) Five hundred muscles. (82) Twenty-nine Lakshas, nine hundred and fifty-six small tubular vessels, with their ramfications. (83) Three Lakhs of roots (pores) of hair and hair in the beard, etc. (84) Hundred and seven Marmas (vital parts). (85) Two hundred joints. (86)

There are fifty-four knots and sixty-seven Lakhs of hairs. (87) The navel, the vital principle known as the *ojas*, the rectum, the semen, blood, the temples, the head, the throat and the heart are the abodes of vitality. (88) The two arms, the two thighs, the trunk, and the head are the six limbs. (89) The lard, the flesh, the oily principle, the lungs, the navel, the hairs, the liver, the spleen, the small intestine, the two kidneys, the urinary bladder, the cecum, the stomach, the heart, the large intestine, the arms, the abdomen, and the passage of the rectum. (90) The pupils, the eye-balls, the helix, the ears, the lobes of the ears, the cheeks, the eye-brows, the temples, the gums of teeth, the lips, the cavities of the loins, the groins, the testes, the two female breasts which are the conglomerations of solidified mucous, the breasts, the uvula, the hips, the arms, the thighs, the calves of legs, the palate, the belly, the two upper openings of the urinary bladder, the chin, the roots of jaws and the nape of the neck are the members of the body. (91) The sound,

touch, taste, and smell are the objects of perception. (92) The nose, the eyes, the skin, the tongue, the ears, and the mind (intellect) are the cognitive organs. (93) The hands, the legs, the arms, the genitals, and the tongue are the operative organs. (94) The mind, the intellect, the self, and the unmanifest principle (Nature) are beyond the cognisance of the senses. (95)

This body, O Earth, is called the field (of self-consciousness), the knower of this is called Kshetrajna by the wise. (96)

In all Kshetras (self-conscious bodies) know me to be the self-conscious principle or self (Kshetrajna). He, who seeks for final emancipation, must rightly understand the nature of this self-conscious Ego, and of the self-conscious body as well. (97)

CHAPTER XCVII.

WITH his legs flexed up, and the soles of his feet placed on the thighs, and the right hand held in the left, he shall sit with his eyes fixed on the tip of his nose, keeping his tongue tucked up against the soft palate, and the upper row of his teeth not touching the lower one. He, not observing the quarters of the heaven, bereft of fear, and calm in spirit, pondering upon the principle which lies beyond the twenty four categories* (1) On the Reality

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* The Sânkhya system of Hindu philosephy, so calld from the fact of its enumerating the number (Sankhâ) of the component principles of the universe, describes them as follows. From (1) *Avyakta* or unmanifest Nature proceeded *Mahat* (the principle of intellection), from *Mahat*, *Ahankára* (egoism), from Egoism, the

that lies beyond the cognizance of the senses, uncondi-tioned by the sound, touch, taste, sight and smell, the omniscient principle, (imaged in the) material uni-verse. (2) The all-pervading one, the subtilest of the subtile (principles). (3) On Him whose hands and legs are everywhere, whose eyes, head and mouth are everywhere, and whose organic energies prevail every-where. (4) He shall thus meditate upon (the eternal Reality). (5) The faculty of *yoga* is evoked, within a year, in him who thus practises the art of contempla-tion. (6) In the event of his incapacity of concentrating his mind on the disembodied (principle), let him meditate upon the principles of earth-matter, water, light, air and ether in succession, and having been able to concentrate on the one, let him leave that, and fix his mind on another next to it in the order of enumeration. (7) Thus he shall commence to meditate on the Purusha (self).*

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five elementals or essential matters (Panchatanmâtras or the proper sensibles of sound, touch, sight, taste and smell—*S'avdatanmâtra Spars'a tanmâtra, Rupatanmâtra, Rasa-tanmâtra and Gandha tanmâtra,*) which, in a manner, form the atoms of perception, if we are warranted to use such a term. Through the union of Ahankâra and the Tanmâtras, the eleven senses (the five cognitive, and the five operative senses) together with the mind were formed, and lastly of the five Tanmâtras the five gross elements of ether air, light, water and earth were evolved out, which form the objects of these *Indriyas* or senses. The first eight of these categories from the *Avyakta* to the *Panchatanmâtras* collectively from what is called *Prakriti* or Nature, the last sixteen being called modifications or *Vikâras.* All these twenty four categories are unconscious, it is only when the *Purusha*, the twenty-fifth category in the list, is associated with Prakriti that self-consciousness is emanated.

* *Purusha* lit. means the self that lies ensconced in each individual organism. He who lies (S'eta) in all the *Puras* (organisms) *Sarveshu Puresha S'eta iti purusha.*

Incapable of doing this even, let him concentrate his mind on the burning (image) of the *Purusha* (Self), situated within his heart, which hangs with its head downward. (9) Incapable of that, he must meditate upon the self of Vâsudeva, decked with a crown necklace, and bracelets, with the ringlets of hair, known as *S'rivatshakam*, on his breast, wielding a conch-shell, a discus, a club, and a lotus flower in his four arms, wearing a garland of wild flowers round his neck, with the Earth goddess sitting at his feet. (10) What one meditates upon in this life, one obtains after death. (11) Hence avoiding all transient things, let a man meditate upon the undecaying reality. (12) Nothing undecaying (eternal) exists but the *Purusha*. (13) By obtaining that, one becomes liberated. (14)

Since the Supreme Lord is ensconced in all subtile bodies (whether mobile or immobile), he is called *Purusha* by the contemplators of immutable principles. (15)

In the first watch, or in the last watch of each night, let the *Yogin* unremittingly meditate upon the Self of Vishnu, the subjective principle *(Purusha)*, void of all qualities or attributes, the twenty-fifth category (of the Sânkhya philosophy). (16)

Upon Him, who is unknown even to the knowers of immutable principles, is devoid of all principles and attributes, (yet) the enjoyer of all attributes (qualities), non-adherent to any thing, yet the supporter of all. (17)

He is both in the inside and out-side of created beings, is both mobile and immobile, unknowable on account of his extreme subtility, both near and remote. (18)

Though indivisible, he lies divided by the created things (existing in divided or individualised shapes in

all), imaged by time—past, present and future, the controller, the devourer of all. (19)

The illuminant of all illuminating bodies, he is called the darkest darkness—the knowledge, the (thing) known, (the one) accessible to knowledge, the being ensconced in the heart of all. (20)

Thus I have described in brief the self-conscious body (kshetra), the knowledge and the knowable. A votary of mine, knowing this, attains my Self. (21)

CHAPTER XCVIII.

HAVING been thus addressed (by Vishnu), Earth bowed down (to him) by lying on her knees and head, and prayed. (1) O Lord, constantly do the four elements reside by thy side, *viz.*, the ether resides in the shape of thy conch-shell, the air in the shape of thy discus, the light in the shape of thy club, the water in the shape of thy lotus flower, I wish to remain in my present form between thy feet. (2)

Having been thus addressed (by Earth), the lord replied "be it so." (3) Earth, having obtained her end, did so remain. (4) And propitiated the god of the gods (as follows). (5) *Om*, obeisance to thee. (6) The Lord of the deities. (7) O Vâsudeva, (8) The primal god. (9) The god of desires, (10) The protector of desires (11) The protector of the world, (12) One without origin, middle and end. (13) The Lord of created beings (*Prajâpati*). (14) The lord of good creatures. (15) The great Lord of created beings. (16) The lord of food, or wealth, or life (*Urjaspati*.) (17) The lord of

speech. (18) The lord of the universe. (19) The lord of heaven. (20) The lord of the forest in the shape of a tree of the *Vanaspati* species. (21) The lord of milk. (22) The lord of earth. (23) The lord of water. (24) The lord of the quarters of the heaven. (25) The lord of Mahat (Nature) (26) The lord of the Maruts. (27) The lord of Lakshmi (beauty or light). (28) The exponent of Brahma. (29) The beloved or lover of Brâhmaṇas. (30) All-coursing (31) The unthinkable (32) Accessible to knowledge. (33) *Purusha.* (34) The first adored. (35) The essence of Brâhmanism. (36) Lover of Brahma The embodied Brahma. (37) Embodied by the universe. (38) The supreme king. (39) The four-fold supreme king *(Chtus Maha-Rajika).* (40) The effulgent one. (41) The superlative effulgence. (42) The *Sapta* (the sun). (43) Of great fortune. (44). The sound. (45) The contented one. (46) The contentment. (47) *Pratardana.* (48) The superbly created. (49) The superbly uncreated one. (50) The obedient one. (51) Sacrifice. (52) The great sacrifice. (53) The sacrificial Yoga. (54) Obtainable by didt of Yajna. (55) The destroyer of Yajna. (56) The unconquered being. (57) One without doubt or hesitation. (58) Immeasurable. (59) The supreme. (60) The old. (61) The *Lekhya* (62) The supporter of created beings. (63) The wearer of variegated peacock plumes. (64) The receiver of sacrificial portions. (65) The recipient of *Purodâsha* oblation. (66) The lord of the universe. (67) The upholder of the universe. (68) The pure-ladled one. (69) Of undecaying worship. (70) *Gritaschi* (fire) (71) *Khando-parasho.* (72) The lotus navelled one (73) The holder of lotus flower. (74) *Padmadhara-dhara.* (75) *Hrishikesha.* (76) One horned one (77) The great boar. (78) *Druhma.* (79) The undecaying

शूद्रान्नं शूद्रसम्पर्कं शूद्रेणैव सहासनम्।
शूद्राज् ज्ञानागमः कश्चिज्ज्वलन्तमपि पातयेत्॥ ८
आहिताग्निस्तु यो विप्रः शूद्रान्नान्न निवर्त्तते।
तथा तस्य प्रणश्यन्ति आत्मा ब्रह्म त्रयोऽग्नयः॥ ९
शूद्रान्नेन तु भुक्तेन मैथुनं योऽधिगच्छति।
यस्यान्नं तस्य ते पुत्रा अन्नाच्छुक्रस्य सम्भवः। १०
शूद्रान्नेनोदरस्थेन यः कश्चिन्म्रियते द्विजः।
स भवेच्छूकरो ग्राम्यो मृतः श्वा वाथ जायते॥ ११
ब्राह्मणस्य सदा भुङ्क्ते क्षत्रियस्य तु पर्व्वणि।
वैश्यस्य यज्ञदीक्षायां शूद्रस्य न कदाचन॥ १२
अमृतं ब्राह्मणस्यान्नं क्षत्रियस्य पयः स्मृतम्।
वैश्यस्याप्यन्नमेवान्नं शूद्रस्य रुधिरं स्मृतम्॥ १३
वैश्वदेवेन होमेन देवताभ्यर्च्चनैर्ज्जपैः।
अमृतं तेन विप्रान्नमृग्यजुःसामसंस्कृतम्॥ १४
व्यवहारानुरूपेण धर्म्मेण च्छलवर्ज्जितम्।
क्षत्रियस्य पयस्तेन भूतानां यच्च पालनम्॥ १५
स्वकर्म्मणा च वृषभैरनुष्ठत्यात्मशक्तितः।
खलयज्ञातिथित्वेन वैश्यान्नं तेन संस्कृतम्॥ १६
अज्ञानतिमिरान्धस्य मद्यपानरतस्य च।
रुधिरं तेन शूद्रान्नं विधिमन्त्रविवर्जितम्॥ १७
आममांसं मधु घृतं धानाः क्षीरं तथैव च।
गुड़ं तक्रं समं ग्राह्यं निवृत्तेनापि शूद्रतः॥ १८
शाकं मांसं मृणालानि तुम्बुरुः शक्तवस्तिलाः।
रसाः फलानि पिण्याकं प्रतिग्राह्या हि सर्व्वतः॥ १९

आपत्काले तु विप्रेण भुक्तं शूद्रगृहे यदि।
मनस्तापेन शुध्येत द्रुपदां वा शतं जपेत्॥ २०
द्र्व्यपाणिश्च शूद्रेण स्पृष्टोच्छिष्टेन कर्हिचित्।
तद्द्विजेन न भोक्तव्यमापस्तम्बोऽब्रवीन्मुनिः॥ २१
इत्यापस्तम्बीये धर्मशास्त्रेऽष्टमोऽध्यायः॥ ८॥

नवमोऽध्यायः।

भुञ्जानस्य तु विप्रस्य कदाचित् स्रवते गुदम्।
उच्छिष्टस्याशुचैस्तस्य प्रायश्चित्तं कथं भवेत्॥ १
पूर्वं शौचन्तु निर्वर्त्य ततः पश्चादुपस्पृशेत्।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ २
अशित्वा सर्वमेवान्नमकृत्वा शौचमात्मनः।
मोहाद्भुक्त्वा त्रिरात्रन्तु यवान् पीत्वा विशुध्यति॥ ३
प्रसृतं यवशस्येन पलमेकन्तु सर्पिषा।
पलानि पञ्च गोमूत्रं मातिरिक्तवदाशयेत्॥ ४
अलेह्यानामपेयानामभक्ष्याणाञ्च भक्षणे।
रेतोमूत्रपुरीषाणां प्रायश्चित्तं कथम्भवेत्॥ ५
पद्मादुम्बरविल्वाश्च कुशाश्वत्थपलाशकाः।
एतेषामुदकं पीत्वा षड्रात्रेण विशुध्यति॥ ६
ये प्रत्यवसिता विप्राः प्रव्रज्याग्निजलादिषु।
अनाशकनिवृत्ताश्च गृहस्थत्वं चिकीर्षवः॥ ७
चरेयुस्त्रीणि कृच्छ्राणि त्रीणि चान्द्रायणानि वा।
जातकर्मादिभिः सर्वैः पुनः संस्कारभागिनः।
तेषां सान्तपनं कृच्छ्रं चान्द्रायणमथापि वा॥ ८

यद्वेष्टितं काकवलाकचिह्नै
रमेध्यलिप्तस्य भवेच्छरीरम्।
श्रोत्रे मुखे च प्रविशेच्च सम्यक्
स्नानेन लेपोपहतस्य शुद्धिः॥ ९

ऊर्द्धं नाभेः करौ मुक्त्वा यदङ्गमुपहन्यते।
ऊर्द्धं स्नानमधः शौचं मार्जनेनैव शुध्यति॥ १०
उपानहावमेध्यं वा यस्य संस्पृशते मुखम्।
मृत्तिकाशोधनं स्नानं पञ्चगव्यं विशोधनम्॥ ११
दशाहाच्छुध्यते विप्रो जन्महानौ स्वयोनिषु।
षड्भिस्त्रिभिरथैकेन क्षत्रविट्शूद्रयोनिषु॥ १२
उपनीतं यदा त्वन्नं भोक्तारं समुपस्थितम्।
अपीतवत् समुत्सृष्टं न दद्यान्नैव होमयेत्॥ १३
अन्ने भोजनसम्पन्ने मक्षिकाकेशदूषिते।
अनन्तरं स्पृशेदापस्तच्चान्नं भस्मना स्पृशेत्॥ १४
शुष्कमांसमयश्चान्नं शूद्रान्नं वाप्यकामतः।
भुक्त्वा कृच्छ्रं चरेद्विप्रो ज्ञानात् कृच्छ्रत्रयं चरेत्॥ १५
अभुक्ते मुच्यते यस्य भुञ्जन यश्चापि मुच्यते।
भोक्ता च भोजकश्चैव पङ्क्त्या गच्छति दुष्कृतम्॥ १६
यश्च भुङ्क्ते तु भुक्तं वा दुष्टं वापि विशेषतः।
षड्रात्रात्क्षपितो भूत्वा पञ्चगव्येन शुध्यति॥ १७
उदके चोदकस्थस्तु स्थलस्थश्च स्थले शुचिः।
पादौ स्थाप्योभयत्रैव आचम्योभयतः शुचिः॥ १८
उत्तीर्य्याचम्य उदकादवतीर्य्य उपस्पृशेत्।
एवम्स्युः श्रेयसा युक्तो वरुणेनाभिपूज्यते॥ १९

अग्न्यागारे गवां गोष्ठे ब्राह्मणानाञ्च सन्निधौ।
स्वाध्याये भोजने चैव पादुकानां विसर्जनम्॥ २०
जन्मप्रभृति-संस्कारे श्मशानान्ते च भोजनम्।
असपिण्डैर्न कर्त्तव्यं चूड़ाकार्य्ये विशेषतः॥ २१
याजकान्नं नवश्राद्धं संग्रहे चैव भोजनम्।
स्त्रीणां प्रथमगर्भे च भुक्त्वा चान्द्रायणं चरेत्॥ २२
ब्रह्मौदने च श्राद्धे सीमन्तोन्नयने तथा।
अन्नश्राद्धे मृतश्राद्धे भुक्त्वा चान्द्रायणं चरेत्॥ २३
अप्रजाता तु नारी स्यान्नाश्नीयादेव तद्गृहे।
अथ भुञ्जीत मोहाद्यः पूयसं नरकं व्रजेत्॥ २४
अल्पेनापि हि शुल्केन पिता कन्यां ददाति यः।
रौरवे बहुवर्षाणि पुरीषं मूत्रमश्नुते॥ २५
स्त्रीधनानि च ये मोहादुपजीवन्ति बान्धवाः।
स्वर्णं यानानि वस्त्राणि ते पापा यान्त्यधोगतिम्॥ २६
राजान्नं तेज आदत्ते शूद्रान्नं ब्रह्मवर्चसम्।
असंस्कृतन्तु यो भुङ्क्ते स भुङ्क्ते पृथिवीमलम्॥ २७
मृतके सूतके चैव गृहीते शशिभास्करे।
हस्तिच्छायान्तु यो भुङ्क्ते पापः स पुरुषो भवेत्॥ २८
पुनर्भूः पुनरेता च रेतोधाः कामचारिणी।
आसां प्रथमगर्भेषु भुक्त्वा चान्द्रायणं चरेत्॥ २९
मातृघ्नश्च पितृघ्नश्च ब्रह्मघ्नो गुरुतल्पगः।
विशेषाद्भक्तमेतेषां भुक्त्वा चान्द्रायणं चरेत्॥ ३०
रजकव्याधशैलूषवेणुचर्म्मोपजीविनाम्।
भुक्त्वैषां ब्राह्मणस्त्वन्नं शुद्धिं चान्द्रायणेन तु॥ ३१

उच्छिष्टोच्छिष्टसंस्पृष्टं शुना शूद्रेण वा द्विजः।
उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति॥ ३२

ब्राह्मणस्य सदाकालं शूद्रप्रेषणकारिणः।
भूमावन्नं प्रदातव्यं यथैव श्वा तथैव सः॥ ३३

अनुदकेष्वरण्येषु चौरव्याघ्राकुले पथि।
कृत्वा मूत्रं पुरीषञ्च द्रव्यहस्तः कथं शुचिः॥ ३४

भूमावन्नं प्रतिष्ठाप्य कृत्वा शौचं यथार्हतः।
उत्सङ्गे गृह्य पक्वान्नमुपस्पृश्य ततः शुचिः॥ ३५

मूत्रोच्चारं द्विजः कृत्वा ह्यकृत्वा शौचमात्मनः।
मोहाद्भुक्त्वा त्रिरात्रन्तु गव्यं पीत्वा विशुध्यति॥ ३६

उदक्यां यदि गच्छेत्तु ब्राह्मणो मदमोहितः।
चान्द्रायणेन शुध्येत ब्राह्मणानाञ्च भोजनैः॥ ३७

भुक्तोच्छिष्टस्त्वनाचान्तश्चाण्डालैः श्वपचेन वा।
प्रमादाद्यदि संस्पृष्टो ब्राह्मणो ज्ञानदुर्व्वलः॥ ३८

स्नात्वा त्रिषवणं नित्यं ब्रह्मचारी धराशयः।
स त्रिरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ ३९

चण्डालेन तु संस्पृष्टो यस्त्वापः पिवति द्विजः।
अहोरात्रोषितो भूत्वा त्रिषवणेन शुध्यति॥ ४०

सायं प्रातस्त्वहोरात्रं पादं कृच्छ्रस्य तं विदुः।
सायं प्रातस्तथैवैकं दिनद्वयमयाचितम्॥ ४१

दिनद्वयञ्च नाश्नीयात् कृच्छ्रार्द्धं तद्विधीयते।
प्रायश्चित्तं लघु ह्येतन्न्यायेषु तु यथार्हतः॥ ४२

कृष्णाजिनतिलग्राही हस्त्यश्वानाञ्च विक्रयी ।
प्रेतनिर्यातकश्चैव न भूयः पुरुषो भवेत् ॥ ४२

इत्यापस्तम्बीये धर्म्मशास्त्रे नवमोऽध्यायः ॥ ९

दशमोऽध्यायः ।

आचान्तोऽप्यशुचिस्तावद्यावन्नोद्ध्रियते जलम् ।
उद्धृतेऽप्यशुचिस्तावद्यावद्भूमिर्न लिप्यते ॥ १
भूमावपि च लिप्तायां तावत् स्यादशुचिः पुमान् ।
आसनादुत्थितस्तस्माद् यावन्नाक्रमते महीम् ॥ २
न यमं यममित्याहुरात्मा वै यम उच्यते ।
आत्मा संयमितो येन तं यमः किं करिष्यति ॥ ३
न तथासिस्तथा तीक्ष्णः सर्पो वा दुरधिष्ठितः ।
यथा क्रोधो हि जन्तूनां शरीरस्थो विनाशकः ॥ ४
क्षमा गुणो हि जन्तूनामिहामुत्र सुखप्रदः ।
एकः क्षमावतां दोषो द्वितीयो नोपपद्यते ।
यदेनं क्षमया युक्तमशक्तं मन्यते जनः ॥ ५
न शक्तिशास्त्राभिरतस्य मोक्षो
न चैव रम्यावसथप्रियस्य ।
न भोजनाच्छादनतत्परस्य
एकान्तशीलस्य दृढव्रतस्य ॥ ६
मोक्षो भवेत् प्रीतिनिवर्त्तकस्य
अध्यात्मयोगैकरतस्य सम्यक् ।

मौनी भवेन्नित्यमहिंसकश्च
स्वाध्याययोगागतमानसश्च ॥ ७
क्रोधयुक्तो यद्यजति यज्जुहोति यदर्च्चति।
सर्व्वं हरति तत् तस्य आमकुम्भ इवोदकम् ॥ ८
अपमानात्तपोवृद्धिः सम्मानात्तपसः क्षयः।
अर्च्चितः पूजितो विप्रो दुग्धा गौरिव सीदति ॥ ९
आप्यायते यथा धेनुस्तृणैरमृतसम्भवैः।
एवं जपैश्च होमैश्च पुनराप्यायते द्विजः ॥ १०
मातृवत् परदारांश्च परद्रव्याणि लोष्ट्रवत्।
आत्मवत् सर्व्वभूतानि यः पश्यति स पश्यति ॥ ११
रजकव्याधशैलूषवेणुचर्म्मोपजीविनाम्।
यो भुङ्क्ते भक्तमेतेषां प्राजापत्यं विशोधनम् ॥ १२
अगम्यागमनं कृत्वा अभक्षस्य च भक्षणम्।
शुद्धिं चान्द्रायणं कृत्वा अथर्वोक्तं यथैव च ॥ १३
अग्निहोत्रं त्यजेद्यस्तु स नरो वीरहा भवेत्।
तस्य शुद्धिर्विधातव्या नान्या चान्द्रायणादृते ॥ १४
विवाहोत्सवयज्ञेषु अन्तरामृतसूतके।
सद्यः शुद्धिं विजानीयात् पूर्व्वं सङ्कल्पितं चरेत् ॥ १५
देवद्रोण्यां विवाहेषु यज्ञेषु प्रततेषु च।
कल्पितं सिद्धमन्नाद्यं नाशौचं मृतसूतके ॥ १६

इत्यापस्तम्बीये धर्म्मशास्त्रे दशमोऽध्यायः ॥ १० ॥

वसिष्ठसंहिता।

प्रथमोऽध्यायः।

अथातः पुरुषनिःश्रेयसार्थं धर्म्मजिज्ञासा। ज्ञात्वा चानुतिष्ठन् धार्म्मिकः प्रशस्यतमो भवति लोके प्रेत्य वा, विहितो धर्म्मः। तदलाभे शिष्टाचारः प्रमाणम्। दक्षिणेन हिमवत उत्तरेण विन्ध्यस्य ये धर्म्मा ये चाचारास्ते सर्व्वे प्रत्येतव्या, न त्वन्ये, प्रतिलोमकल्पधर्म्माः। एतदार्य्यावर्त्तमित्याचक्षते। गङ्गायमुनयोरन्तराप्येके। यावद्वा कृष्णमृगो विचरति तावद्ब्रह्म वर्च्चसमिति। अथापि भाल्लविनो निदाने गाथामुदाहरन्ति।

पश्चात् सिन्धुविहरिणी सूर्य्यस्योदयनं पुरा।
यावत् कृष्णोऽभिधावति तावद्वै ब्रह्मवर्च्चसम्॥
त्रैविद्यवृद्धा यं ब्रूयुर्धर्म्मं धर्म्मविदो जनाः।
पवने पावने चैव स धर्म्मो नात्र संशयः॥ इति

देशधर्म्मजातिधर्म्मकुलधर्म्मान् श्रुत्यभावादब्रवीन्मनुः। सूर्य्याभ्युदितः सूर्य्याभिनिर्म्मुक्तः-कुनखी श्यावदन्तः परिवित्तिः परिवेत्ता अग्रेदिधिषुः दिधिषु-पतिर्वीरहा ब्रह्मघ्न इत्येत एनस्विनः। पञ्च महापातकान्याचक्षते गुरुतल्पं सुरापानं भ्रूणहत्यां ब्राह्मणसुवर्णहरणं पतितसम्प्रयोगञ्च ब्राह्मेण वा यौनेन वा।

अथाप्युदाहरन्ति।

संवत्सरेण पतति पतितेन सहाचरन्।
याजनाध्यापनाद् यौनादन्नपानाशनादपि॥

अथाप्युदाहरन्ति।

विद्याविनाशे पुनरभ्युपैति

जाति प्रणाशे त्विह सर्व्वनाशः।

कुलापदेशेन हयोऽपि पूज्य-

स्तस्मात् कुलीनां स्त्रियमुद्वहन्ति। इति

त्रयो वर्णा ब्राह्मणस्य वशे वर्त्तेरन्, तेषां ब्राह्मणो धर्म्मं यद्ब्रूयात् तत् राजा चानुतिष्ठेत्। राजा तु धर्म्मेणानुशासन् षष्ठं षष्ठं धनस्य हरेदन्यत्र ब्राह्मणात्। इष्टापूर्त्तस्य तु षष्ठमंशं भजति। इति ह ब्राह्मणो वेदमाढ्यं करोति, ब्राह्मण आपद उद्धरति, तस्माद्ब्राह्मणोऽनाद्यः, सोमोऽस्य राजा भवतीतोह प्रेत्य चाभ्युदयिकमिति ह विज्ञायते॥

इति वासिष्ठे धर्म्मशास्त्रे प्रथमोऽध्यायः॥ १॥

द्वितीयोऽध्यायः।

चत्वारो वर्णा ब्राह्मणक्षत्रियवैश्यशूद्राः। त्रयो वर्णा द्विजातयो ब्राह्मणक्षत्रियवैश्याः। तेषां मातुरग्रेऽधिजननं, द्वितीयं मौञ्जिबन्धने। तत्रास्य माता सावित्री पिता त्वाचार्य्य उच्यते। वेदप्रदानात् पितेत्याचार्य्यमाचक्षते।

अथाप्युदाहरन्ति।

द्वयमिह वै पुरुषस्य रेतो ब्राह्मणस्योर्द्ध्वं नाभेरर्व्वाचीनं मन्यत। तद्यदूर्द्ध्वं नाभेस्तेनास्यानौरसो प्रजा जायते यदुपनयति यत् साधु करोति। अथ यदर्व्वाचीनं नाभेस्तेनास्यौरसो प्रजा जायते, जनन्यां जनयति, तस्माच्छ्रोत्रियमनूचानमपूर्वोऽसीति न वदन्तीति

हारीतः अथाप्युदाहरन्ति।

न तस्य विद्यते कर्म्म किञ्चिदा मौञ्जिबन्धनात्।

वृत्त्या शूद्रसमो ज्ञेयो यावद्वेदे न जायते। इति

अन्यत्रोदककर्म्मस्वधापितृसंयुक्तेभ्यः।

विद्या ह वै ब्राह्मणमाजगाम

गोपाय मां शेवधिस्तेऽहमस्मि।

असूयकायानृजवेऽव्रताय

न मां ब्रूया वीर्य्यवती तथा स्याम्॥

य आवृणोत्यवितथेन कर्म्मणा

बहुदुःखं कुर्व्वन्नमृतं वा संप्रयच्छन्।

तन्मन्येत पितरं मातरञ्च

तस्मै न द्रुह्येत् कतमच्च नाहम्॥

अध्यापिता ये गुरुं नाद्रियन्ते

विप्रा वाचा मनसा कर्म्मणा वा।

यथैव ते न गुरोर्भोजनीया

स्तथैव तान् न युनक्ति श्रुतं तत्॥

यमेव विद्याच्छुचिमप्रमत्तं

मेधाविनं ब्रह्मचर्य्योपपन्नम्।

यस्त्वेतद्द्रुह्येत् कतमच्च नाहं

तस्मै मां ब्रूया निधिपाय ब्रह्मन्॥ इति

दहत्यग्निर्यथा कक्षं ब्रह्म पृष्टमनादृतम्।

न ब्रह्म तस्मै प्रब्रूयाच्छक्यमानमकुर्व्वत॥ इति

षट् कर्म्माणि ब्राह्मणस्याध्ययनमध्यापनं यजनं याजनं दानं

प्रतिग्रहश्चेति। त्रीणि राजन्यस्याध्ययनं यजनं दानं शस्त्रेण

च प्रजापालनं स्वधर्म्मस्तेन जीवेत् । एतान्येव त्रीणि वैश्यस्य कृषिवाणिज्यपाशुपाल्यकुसीदञ्च । एतेषां परिचर्य्या शूद्रस्य । अनियता वृत्तिरनियतकेश-वेशाः सर्व्वेषां मुक्तशिखावर्ज्जम् । अजीवतः स्वधर्म्मेणान्यतरामपापीयसीं वृत्तिमातिष्ठेरन्, न तु कदाचित् पापीयसीम् । वैश्यजीविकामास्थाय पण्येन जीवतोऽश्मलवणमपण्यं पाषाणकौषक्षौमाजिनानि च तान्तवञ्च रक्तं सर्व्वञ्च कृतान्नं पुष्पमूलफलानि च गन्धरसा उदकञ्चौषधीनां रसः सोमश्च शस्त्रं विषं मांसञ्च क्षीरं सविकारं अपस्त्रपु जतु सीसञ्च ।

अथाप्युदाहरन्ति ।

सद्यः पतति मांसेन लाक्षया लवणेन च ।
त्र्यहेण शूद्रीभवति ब्राह्मणः क्षीरविक्रयात् ॥

ग्राम्यपशूनामेकशफाः, केशिनश्च सर्व्वे, चारण्याः पशवो वयांसि दंष्ट्रिणश्च । धान्यानां तिलानाहुः ।

अथाप्युदाहरन्ति ।

भोजनाभ्यञ्जनाद्दानाद्यदन्यत् कुरुते तिलैः ।
कृमिभूतः स विष्ठायां पितृभिः सह मज्जति ॥

कामं वा स्वयं कृष्योत्पाद्य तिलान् विक्रीणीरन् अन्यत धान्यविक्रयात् । रसारसैः समतो हानतो वा निमातव्या न त्वेव लवणं रसैस्तिलतण्डुलपक्कान्नं विद्यान्मनुष्याश्च विहिताः । परिवर्त्तकेन ब्राह्मणराजन्यौ वार्द्धुषान्नं नाद्यातास् ।

अथाप्युदाहरन्ति ।

समर्घं धान्यमुद्धृत्य महार्घं यः प्रयच्छति ।
स वै वार्द्धुषिको नाम ब्रह्मवादिषु गर्हितः ॥

हन्तिच भ्रूणहत्याञ्च तुलया समतोलयन्।
अतिष्ठद्भ्रूणहा कोट्यां वार्द्धुषिर्न्यकृपपात ह॥ इति
कामं वा परिलुप्तकृत्याय पापीयसे दद्यादु द्विगुणं हिरण्यं
त्रिगुणं धान्यं, धान्येनैव रसा व्याख्याताः, पुष्पमूलफलानि च।
तुलाधृतमष्टगुणम्॥

अथाप्युदाहरन्ति।

राजानुमतभावेन द्रव्यवृद्धिं विनाशयेत्।
पुन राजाभिषेकेण द्रव्यवृद्धिञ्च वर्जयेत्॥
द्विकं त्रिकं चतुष्कञ्च पञ्चकञ्च शतं स्मृतम्।
मासस्य वृद्धिं गृह्णीयाद्वर्णानामनुपूर्वशः॥
वसिष्ठवचनप्रोक्तां वृद्धिं वार्द्धुषिके शृणु।
पञ्चमाषांस्तु विंशत्या एवं धर्म्मो न हीयते॥ इति

इति वासिष्ठे धर्म्मशास्त्रे द्वितीयोऽध्यायः॥ २॥

तृतीयोऽध्यायः।

अश्रोत्रियाननुवाका अनग्नयः शूद्रधर्म्माणो भवन्ति।
नानृग्ब्राह्मणो भवति। मानवञ्चात्र श्लोकमुदाहरन्ति।

योऽनधीत्य द्विजो वेदमन्यत्र कुरुते श्रमम्।
स जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः॥

न वणिक् न कुसीदजीवी। ये च शूद्रप्रेषणं कुर्व्वन्ति।
न स्तेनो न चिकित्सकः।

अव्रता ह्यनधीयाना यत्र भैक्षचरा द्विजाः।
तं ग्रामं दण्डयेद्राजा चौरभक्तप्रदो हि सः॥

चत्वारोऽपि त्रयो वापि यं ब्रूयुर्व्वेदपारगाः।
स धर्म्म इति विज्ञेयो नेतरेषां सहस्रशः॥
अव्रतानाममन्त्राणां जातिमात्रोपजीविनाम्।
सहस्रशः समेतानां पर्षत्त्वं नैव विद्यते॥
यद्वदन्त्यन्यथा भूत्वा मूर्खा धर्म्ममतद्विदः।
तत्पापं शतधा भूत्वा तद्वक्तृष्वनुगच्छति॥
श्रोत्रियायैव देयानि हव्यकव्यानि नित्यशः।
अश्रोत्रियाय दत्तानि तृप्तिं नायान्ति देवताः॥
यस्य चैव गृहे मूर्खो दूरे चैव बहुश्रुतः।
बहुश्रुताय दातव्यं नास्ति मूर्खे व्यतिक्रमः॥
ब्राह्मणातिक्रमो नास्ति विप्रे वेदविवर्ज्जिते।
ज्वलन्तमग्निमुत्सृज्य न हि भस्मनि हूयते॥
यश्च काष्ठमयो हस्ती यश्च चर्म्ममयो मृगः।
यश्च विप्रोऽनधीयानस्त्रयस्ते नामधारकाः॥
विद्वद्भोज्यानि चान्नानि मूर्खा राष्ट्रेषु भुञ्जते।
तदन्नं नाशमायाति महद्वा जायते भयम्॥

अप्रज्ञायमानवित्तं योऽधिगच्छेद्राजा तद्धरेत् अधिगन्त्रे षष्ठमंशं प्रदाय। ब्राह्मणश्चेदधिगच्छेत् षट्कर्म्मसु वर्त्तमानो न राजा हरेत्। आततायिनं हत्वा नात्र त्राणमिच्छोः किञ्चित् किल्बिषमाहुः। षड्विधा ह्याततायिनः।

अथाप्युदाहरन्ति।

अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः।
क्षेत्रदारहरश्चैव षडेत आततायिनः॥

आततायिनमायान्तमपि वेदान्तपारगम्।
जिघांसन्तं जिघांसियान्न तेन ब्रह्महा भवेत्॥
स्वाध्यायिनं कुले जातं यो हन्यादाततायिनम्।
न तेन भ्रूणहा स स्यान्मन्युस्तन्मन्युमृच्छति॥

त्रिणाचिकेतः पञ्चाग्निस्त्रिसुपर्णवान् चतुर्म्मेधा वाजसनेयी षड़ङ्गविद् ब्रह्मदेयानुसन्तानश्छन्दोगो ज्येष्ठसामगो मन्त्रब्राह्मणविद् यश्च धर्म्मानधीते यस्य च पुरुषमातृपितृवंशः श्रोत्रियो विज्ञायते विद्वांसः स्नातकोश्चेति पङ्क्तिपावनाः।

चातुर्व्विद्यो विकल्पी च अङ्गविद्धर्म्मपाठकः॥
आश्रमस्थास्त्रयो मुख्या परिषत् स्याद्दशावराः॥

उपनीय तु यः कृत्स्नं वेदमध्यापयेत् स आचार्य्यो, यस्त्वेकदेशं स उपाध्यायो यश्च वेदाङ्गानि। आत्मत्राणे वर्णसंस्कारे वा ब्राह्मण-वैश्यौ शस्त्रमाददीयाताम्। क्षत्रियस्य तु तन्नित्यमेव रक्षणाधिकारात्। प्राग्वोदग्वासीनः प्रक्षाल्य पादौ पाणी चामणिबन्धनात्। अङ्गुष्ठमूलस्योत्तरतो रेखा ब्राह्मं तीर्थं तेन त्रिराचामेदशब्दवत्। द्विः परिमृज्यात् खान्यद्भिः संस्पृशेत् मूर्द्धन्यपो निनयेत्। सव्ये च पाणौ। व्रजंस्तिष्ठन् शयानः प्रणतो वा नाचामेत्। हृदयङ्गमाभिरद्भिरबुद्बुदाभिरफेनाभिर्ब्राह्मणः, कण्ठगाभिः क्षत्रियः शुचिः। वैश्योऽद्भिः प्राशिताभिस्तु, स्त्रीशूद्रौ स्पृष्टाभिरेव च। पुत्रदारापि यागास्तर्पणानि स्युः। न वर्णगन्धरसदुष्टाभिः। याश्च स्युरशुभागमाः। न मुख्या विप्रुष उच्छिष्टं कुर्व्वन्त्यनङ्गश्लिष्टाः। सुप्त्वा भुक्त्वा पीत्वा स्नात्वा वाचान्तः पुनराचामेत्।

वासश्च परिधाय चोष्ठौ संस्पृश्य यावल्लोमकौ न श्मश्रुगता-

लेपः दन्तवद्दन्तसक्तेषु यच्चान्तर्म्मुखे भवेदाचान्तस्यावशिष्टं स्यान्निगिरन्नेव तच्छुचिः ॥

परानप्याचामयतः पादौ या विप्रुषो गताः ।
भूम्यास्तास्तु समाः प्रोक्तास्ताभिर्नोच्छिष्टभाग् भवेत् ॥
प्रचरन्नभ्यवहार्य्येषु उच्छिष्टं यदि संस्पृशेत् ।
भूमौ निक्षिप्य यद्द्रव्यमाचान्तः प्रचरेत् पुनः ॥
यद्यन्मीमांस्यं स्यात् तत्तदद्भिस्तु संस्पृशेत् ।
श्वहताश्च मृगा वन्या पातितञ्च खगैः फलम् ॥
बालैरनुपरिक्रान्तं स्त्रीभिराचरितञ्च यत् ।
परिसङ्ख्याय तान् सर्व्वान् शुचीनाह प्रजापतिः ॥
प्रसारितञ्च यत् पण्यं न दोषाः स्त्रीमुखानि च ।
मशकैर्म्मक्षिकाभिश्च विलीनो नोपहन्यते ॥
क्षितिस्थाश्चैव या आपो गवां प्रीतिकराश्च याः ।
परिसङ्ख्याय तान् सर्व्वान् शुचीनाह प्रजापतिरिति ॥

लेपगन्धापकर्षणं शौचममेध्यलिप्तस्याद्भिर्मृदा च । तैजसमृन्मयदारवतान्तवानां भस्मपरिमार्ज्जनप्रदाहतक्षणनिर्णेजनानि । तैजसवदुपलमणीनां मणिवच्छङ्खशुक्तीनां दारुवदस्थ्नां रज्जुविदलचर्म्मणां चैलवच्छौचम् । गोवालैः फलचमसानां गौरसर्षपकल्केन क्षौमजानाम् । भूम्यास्तु सम्मार्ज्जनप्रक्षणोपलेपनोल्लेखनैर्यथास्थानं दोषविशेषात् प्राजापत्यमुपैति ।

अथाप्युदाहरन्ति ।

खननाद्दहनाद्वर्षाद्गोभिराक्रमणादपि ।
चतुर्भिः शुध्यते भूमिः पञ्चमाच्चोपलेपनात् ॥